WASHTENAW JEWISH NEWS

June/July/August 2007 Sivan/Tammuz/Av/Elul 5767 Volume XXXI: Number 9 FREE

Israeli Scouts to perform at JCC on July 9

Craig Pollack, special to the WJN

The "Israeli Scouts Friendship Caravan," a group of highly talented Israeli boys and girls, will perform at the Jewish Community Center of Washtenaw County on Monday, July 9. Using song, dance and storytelling, the scouts celebrate their Judaic heritage and bring the sights and sounds of Israel to life. The Friendship Caravan is part of a larger delegation of approximately 100 scouts who travel to North America each summer to represent the land of Israel.

The JCC will host a pizza dinner Monday, July 9 at 6 p.m. followed by the Scouts' performance at 7 p.m. The dinner is $4 per person or $12 per family for all Camp Raanana and Early Childhood Center members. The cost for community members is $6 per person and $18 per family. The 7 p.m. performance is free and open to the community.

On Tuesday, July 10, the Israeli Scouts will travel to Camp Raanana and spend the day leading activities with the campers. The program is made possible by a generous grant from the Benard L. Maas Foundation.

The caravan is comprised of ten musically talented teens, ages 16 and 17, and two adult leaders. Using lively musical programs composed of songs and dances in Hebrew and English, the caravan performs at camps, public gatherings, schools, community centers, hospitals and nursing homes throughout the summer months.

Each member of the caravan is a member of the Israeli Scouts Movement, has gone through extensive leadership training, and possesses a high level of scouting experience and extensive knowledge of Israeli and Jewish history. Fluency in English and strong communication skills are additional requirements for delegation members.

With the many challenges facing the State of Israel, it's essential for the Friendship Caravan to bring its message of peace and friendship, creating a positive connection between Israelis and North American audiences. Reservations are necessary and can be made by contacting the JCC reception desk at 971-0990. Watch for a flyer coming soon in the mail. ■.

High school grads head to year in Israel

WJN *staff writers*

Noah Blumenthal, Maya Lamm and Dafna Eisbruch plan to participate in Habonim Dror's Workshop program.

Elementary school, middle school, high school, and then what? College of course! At least that's the path that young people often take in our academically oriented area. Still, there are those who travel other pathways before or instead of entering college, including some adventurous 18-year-olds who defer college in order to spend a "gap" year in Israel.

This August, Sam Young and Eli Saper (both 18-year-old graduates of the Washtenaw Technical Middle College) and Ben Freed (Huron High) are heading to Israel to start Young Judaea's Year Course program. At the same time, Community High and Huron graduates Noah Blumenthal, Guy Lavi, and Dafna Eisbruch will begin Habonim Dror's Workshop program in Israel.

Young Judaea Year Course

Ben Freed is looking forward to "living in Israel, not just visiting, and getting a sense of what it means to be Israeli." Freed explains his decision to spend time before college on Young Judaea's Year Course: "I have wanted to go on the Year Course for a long time. After my involvement in Young Judaea for almost my whole life, this seemed to be the logical progression and the only fitting way to end my Young Judaea career." Freed adds that two close friends—Dan Tobes and Shira Oyserman—are just finishing the Young Judaea Year Course.

The Young Judaea Year Course features two periods of volunteer/living experience which take place in different Israeli community settings, and a period of formal academic studies and field trips based in Jerusalem. Young Judaea's academic program is operated in conjunction with the University of Judaism in California. Young Judaea offers additional options for young people who want to focus on athletics during the Year Course or for those who want to include travel to Portugal, Uganda, South

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ECC celebrates graduates with Peter & Ellen Allard

Peretz Hirshbein, special to the WJN

Every spring, the JCC Early Childhood Center bids a fond farewell to its graduates with a "Bridging to Kindergarten" ceremony, and a carnival-like Family Fun Night. Many of the graduates have been at the ECC since they were infants or toddlers, and during the Bridging, each child traditionally shares what he or she has enjoyed most about preschool.

The annual Bridging ceremony on June 10 at 3:30 p.m. will be particularly special, as family musicians Peter and Ellen Allard will be lending their musical talents to the ceremony. Early Childhood Director Noreen DeYoung says, "I first met Peter and Ellen at Conference on Alternatives in Jewish Education (CAJE) about five years ago, and I loved their spirit, and how much fun their music was!" The Allards are award-winning recording artists, performers, musicians, and educators specializing in music for young children. Most importantly, the Allards are known to the children of the ECC as the people who wrote "We Sing Shabbat, We Sing Shalom," "Lotsa, Lotsa Matzah," and "Ten Plagues in Egypt Land," which was written on their way to Ann Arbor the last time they visited.

Before the ECC Bridging ceremony, the Allards will conduct a staff training session for ECC teachers and other community Jewish educators, concentrating on the use of music in the classroom. Immediately after the Allards participate in the ECC's Bridging ceremony, the entire community is invited to join them for a high-energy, fun-filled family concert. Finally, after the concert, the community is invited to join the ECC for Family Fun Night, featuring pizza, a bouncer, face-painting, and fun.

The Allards will perform at 4 p.m. on Sunday, June 10, and Family Fun Night will begin at 5 p.m. The cost to attend either just the concert or just Family Fun Night is $18 per family, and the cost to attend both is $30 per family. Call the ECC at 971-0990 for more information. ■

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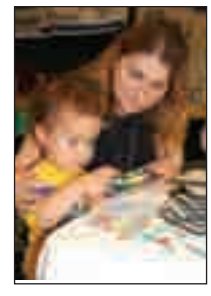

Celebrate Israel

Art, Music,& Great Food

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Washtenaw Jewish News
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Jewish Mamas of Ann Arbor

Sharri Gordon, special to the WJN

Boston, Washington, D.C., Los Angeles, Ann Arbor. Groups are forming all around the country to discuss a book that has become somewhat of a parenting phenomenon. *The Blessing of a Skinned Knee,* by Wendy Mogel, Ph.D., is reaching parents and educators from all walks of life. While the author draws on the wisdom of the Torah, the Talmud and other critical Jewish teachings, she has crafted a parenting book with truly universal appeal. Rabbis and ministers are recommending the book to their congregants, teachers, and school administrators are sharing it with parents, and mothers and fathers are gathering in their communities to look closely at their families and examine how they are rearing their children in today's complex world. Last summer, the JCC Early Childhood Center, the Jewish Federation's Young Adult Division and one very dedicated mother (Susan Levin) decided to bring this concept to the Ann Arbor community.

Born out of a desire to create a safe space for moms to gather and talk openly and honestly about the challenges of raising children, the Jewish Mamas of Ann Arbor was created. I was asked to facilitate the group and accepted the offer immediately. The lapsed professional in me was thrilled at the opportunity to utilize my Judaic and social work background in this capacity. As a full-time mother of two young children, I looked forward to participating in relevant conversations with other mothers and reaping the benefits of their support.

In September of 2006, the Jewish Mamas of Ann Arbor held their first discussion group in the JCC Levine Lounge. Child care was provided for those mothers with young children in tow so the women could join the group focused and physically unencumbered. These women—15 in all—came to talk; to share; to listen; to support and be supported. I was both surprised and thrilled with how instantly and candidly these women opened up to each other.

For the past six months, the Jewish Mamas have tackled some of the greatest parenting challenges—from encouraging our children to show honor, respect and gratitude to discipline, self-control and battles over food and eating. Together we looked back at ancient Jewish texts, including the Ten Commandments, to realize how far back in history most of these challenges date. For example, the fact that "Honoring your father and mother" had to be commanded (in the Fifth Commandment) shows us that such behavior is not intrinsic. Children do not naturally respect their parents and God knew that thousands of years ago. And so he commanded it to his Jewish audience. Many women around the table seemed to take certain comfort in the knowledge that this parent-child struggle is not relegated to our generation alone. It was anticipated from the beginning.

Prior to each meeting, the women were given a guide with reflection and sharing opportunities as well as discussion questions to help focus their reading and our conversations. At the end of each session I shared a pearl of wisdom from my own Jewish library—a quote or excerpt from some of the leading Jewish thinkers, scholars and authors such as Rabbi Joseph Telushkin, Blu Greenberg and Anita Diamant.

While the group was scheduled to meet for one hour, very often those women who were able remained seated around our table and the discussion continued. This was a rare opportunity for women—mothers—to sit down together, to be open and honest with each other about the daily struggles of raising a family. The hour seemed to lapse too quickly for many. Rasheena Taub, mother of two, shared this with me about the Jewish Mamas, "I am grateful to have listened and learned from their life experiences. The group provided a respectful, creative, humorous yet sensitive atmosphere for us to be vulnerable about what is most defining as women."

Last January we initiated a second group of Jewish Mamas. These 12 women meet in the evening to accommodate work schedules. While the personalities and our conversations are a bit different, the feeling around the table is the same. These women are thirsty for this kind of support—this safe space to share with other women the ever-changing and challenging journey of motherhood. ■

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The deadline for the Guide 2007 issue of the *Washtenaw Jewish News* is Friday, June 15 at 3 p.m. The deadline for the September 2007 issue of the *Washtenaw Jewish News* is Wednesday, August 8 at 3 p.m.

Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

Area donors spurred to support JFS work for Jewish elderly

Carol A. Lessure, special to the WJN

Jewish Family Services of Washtenaw County will benefit from an influx of funds to enhance its programs assisting Jewish poor older adults due to "The Neediest Among Us: Helping the Elderly Poor," a unique matching grants partnership between the Jewish Funders Network (JFN) and The Harry and Jeanette Weinberg Foundation.

"When we learned about the opportunity, it was hard to believe that it was possible to secure funding for our growing demand for older adult services, particularly from low-income clients." said Anya Abramzon, Executive Director of Jewish Family Services, "The funds provide extremely timely help for the most vulnerable members of community."

JFN and the Weinberg Foundation leveraged $6.6 million to assist poor older adults in Jewish communities in 16 states across the U.S. and in Canada, England, and Israel. These funds include $2.9 million from the Weinberg Foundation and gifts from 84 donors benefiting 55 non-profit organizations.

Four of those 84 donors come from Ann Arbor and have each pledged gifts of $25,000 to Jewish Family Services of Washtenaw County under this matching grant opportunity.

The first gift from Joshua Pokempner and Gretchen Gardner, featured in the national press release on the program, will enhance the recruitment, training and retention program of the Older Adult Volunteer Outreach Project.

Herb and Carol Amster will fund the JFS Aging in Place Project that will target at-risk seniors for in-home assessments, modifications, and training aimed at helping these older adults remain living independently in their own homes.

Rachel Bendit and Mark Bernstein will fund the JFS Resource Advocacy Project that will establish a bilingual training and education program for families and older adults on effective resource advocacy. Family care providers will work hand in hand with JFS social workers to insure that low income older adults receive needed medical care, insurance, legal counsel as well as basic needs such as affordable housing, utilities and nutrition.

Ambassador Ronald and Eileen Weiser will fund the JFS CareVan Community Connection Project to ensure that low-income seniors continue to have access to affordable transportation and expanding the connections with local arts and educational institutions for social outings and interactions.

"These grants will enhance the existing programs at JFS with additional resources, training materials, and outreach," according to Herb Amster, one of the donors and a board member of Jewish Family Services, "JFS will achieve a new level of service and organizational security with these matching funds."

Despite an active annual campaign, the Jewish Federation worked side by side with JFS staff to approach potential donors and helped the agency secure four gifts for matching funds by the January 31 deadline.

"Our strategic planning has identified services to older adults as a community priority and JFS is our key partner in providing Jewish social services locally," said Jeff Levin, executive director of the Jewish Federation. "We were delighted to have the opportunity to work with them to significantly strengthen the services available to Ann Arbor's Jewish older adults."

Jewish Funders Network matching grants have resulted in seven significant gifts from Ann Arbor donors. Last year, Hebrew Day School, with the support and involvement of the Jewish Federation, secured gifts from three couples to establish endowment support under a matching grant program offered by JFN in collaboration with Partners for Excellence in Jewish Education and MATCH — an initiative supported by a group of philanthropists.

"Matching grant initiatives are one part of JFN's mission to maximize the scope and impact of Jewish philanthropy. Through matching grant incentives that allow donors to choose the specific grantees, JFN inspires Jewish philanthropists to address new areas and hopefully, to become engaged in these areas moving forward," said Rachel Bendit, a board member of Jewish Funders Network.

For local low-income seniors, these grants mean greater access to needed services, support and companionship. For Jewish Family Services, the grants offer an increased ability to provide crucial assistance to the most-in-need clients. ■

JFS opens new offices

Anya Abramzon, executive director; Mark Berg, vice president of the board and project manager of the new office build-out; and Margie Checkoway, president of the board of directors, cut the ceremonial ribbon to officially open the new office.

JFS staff— front: Nina Dmitreva, Regina Hunter, Andrea Gilman, Abbie Lawrence-Jacobson, Carol Lessure; back: Andre Yastchenko, Anya Abramzon, Elina Zilberberg, Barbara Schreier, Laurie Wechter

Leo Szlamkowicz, co-owner of TJ Electric and Construction and general contractor for the JFS build out.

Rabbi Robert Levy of Temple Beth Emeth hanging the entryway mezuzah and Rabbi Aharon Goldstein from Chabad House leading the blessing.

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A flower unites two people: Rare Israeli plant brings together Bedouin and Jew

Mae E. Sander, special to the WJN

Individual efforts on behalf of Israel's endangered species often create unexpected alliances. One example: an Israeli National Parks scientist met personally with a Bedouin farmer and convinced him to cease plowing in an area where a rare iris grew. Despite their political differences, they agreed about the value of the rare flower. Similar intercommunity cooperation has led to larger successful coalitions for protecting open spaces in Tel Aviv and Jerusalem.

Goats have been grazing the Northern Negev for 10,000 years, leading to evolution of plants adapted to grazing pressures.

"Biodiversity and Conservation in Israel" was the topic of a lecture on April 19 at Matthaei Botanical Gardens, which highlighted this story of cooperation and many points about the environment in Israel. The speaker was Daniel Orenstein, a science and policy fellow at the Coalition on the Environment and Jewish Life in New York, and visiting fellow at Brown University's Watson Institute for International Studies.

The lecture covered three topics: Israel's unique biodiversity, ongoing challenges to environmental quality and conservation in Israel, and various ways Israelis are responding to the challenges.

The Jewish Federation of Washtenaw County, in cooperation with the Ecology Center, the Sierra Club – Huron Valley Group, the Michigan Environmental Council, the Washtenaw Land Trust, and the Huron River Watership Council, Senator Liz Brater, and Washtenaw County Drain Commissioner Janis Bobrin, sponsored this lecture. The audience was drawn from the Jewish community, membership of the sponsoring organizations, and other interested individuals throughout the Ann Arbor community.

"Why is Biodiversity Important?"

Orenstein's talk began with a question for the audience: "Why is biodiversity important to you, personally?" Audience members mentioned the usefulness of a diverse gene pool, the pleasure of seeing species, their feeling of loss for extinct species, and religious or ethical obligations. Orenstein agreed with all these motivations.

As he lectured, Orenstein projected several maps and charts illustrating how Israel's location at the point where Africa, Europe, and Asia meet leads to its diverse and unique animals, plants, and bird communities. Migration paths bring millions of birds from northern Europe and Asia. These birds rest and feed in Israel on their way to winter in Africa. Mountains, deep valleys (like the Dead Sea and Arava Valley), and exposure to a diversity of desert and Mediterranean climates increase the diversity of species.

Resource overexploitation, agricultural practices, growth of cities, population pressures, and the shrinking size of contiguous open spaces all challenge the integrity of wildlife in Israel. Orenstein showed photos of endangered or extinguished species, and maps showing expansion of human development. He provided several specific examples of pressure on species. For example, improved public hygiene following the establishment of Israel in 1948 led to the speedy removal of animal carcasses from public lands and roadsides. The unintended consequence, Orenstein pointed out, was endangerment of several carrion-eating bird species.

Promising efforts to counteract the problems were the final topic of Orenstein's talk. Legislation, public education, working with diverse groups, and efforts to motivate all the stake holders in Israeli society have led to some successes. Israel is home to an active and committed environmental movement. A small but encouraging example is the preservation of Israel's wildflowers. Campaigns to educate school children have spread the value of not picking flowers through the population.

Orenstein also cited recent Israeli legislation which emphasizes protecting the environment and setting aside open spaces. "Government policy makers understood that preserving large tracts of open space is vital to assuring quality of life for all Israelis, as well as the conservation of Israel's biodiversity. They translated that understanding into law," he explained.

Land use in Israel is Orenstein's area of research. He's passionate about preserving open space there through proper planning and cooperation between diverse groups. He is both an activist and a researcher, and was invited by Federation because of his strong background in Israeli environmental issues. Next year Orenstein will be returning to Israel with his family to continue his academic research and to rejoin the Israeli environmental movement.

Orenstein completed his Ph.D. in environmental studies at Brown University in 2006. While living in Israel from 1992 to 2001, he completed a master's degree in desert ecology at Ben Gurion University, and taught environmental studies at the Hebrew University as well as in Arad and the Arava Institute. He also has been a field guide and educator for the Jewish National Fund, and he's a frequent speaker on environmental issues. He's written op-eds and book reviews for the Jerusalem Report, the Jerusalem Post, NPR's "On Point," Ha'aretz, and local papers.

The Jewish Federation of Washtenaw County funds a number of specific projects in Israel through its elective funding capability. Included this year is support for an environmental effort to create a trail around the Kinneret (Sea of Galilee). This will protect the fragile lake shore from developers as well as creating access for hikers and nature lovers. ■

Mae E. Sander is co-chair of the Jewish Federation of Washtenaw County Israel-Overeseas Committee.

2007 JCC Jewish Film Festival a success

Rachel Rosenthal, special to the WJN

The 6th Annual Lenore Marwil Ann Arbor Jewish Film Festival was an incredible success. Nineteen films were presented over five days at the Michigan Theater from May 6–10. Highlights of the festival included post-film discussion with other special guests, including film directors, university professors, and local rabbis.

GREGORY FOX

Marvin Krislov and Kary Moss.

The Festival opened with a free screening of the film, *Stolen Summer*. Local religious and Sunday schools were invited to attend this film geared for upper elementary and middle school students.

The opening night sponsor reception was held at the Michigan Theater and included a buffet dinner catered by Simply Scrumptious Catering. The opening night film was *Steel Toes*, the winner of the 5th Annual Sarah and Harold Gottlieb Award for Special Contributions to Jewish Culture. Special guests Marvin Krislov, General Counsel for the University of Michigan and Kary Moss, director of the ACLU of Michigan, led a discussion following the film.

The Film Festival closed with King of Beggars, a surprising and unique tale of a Jewish Robin Hood in 16th century Poland where a young man who believes in earning rights by fulfilling one's duties sets out to liberate his people and earn his torn 'nation' its own piece of land. The director, Uri Paster, joined for a discussion about the film. ■

SUSAN AYER

(l. to r.) Leslie Bash, Chuck Gelman, Rita Gelman, Eva Solomon, Rachel Seel and Robert Tankanow.

Jewish Community Center Annual Meeting May 20

Fran Martin received the "Above and Beyond Award" for her work as 2007 Auction chair and other volunteer activities. Shown here (l.) with outgoing JCC President Eva Solomon

Elaine Margolis, newly elected JCC president, with her husband Barry.

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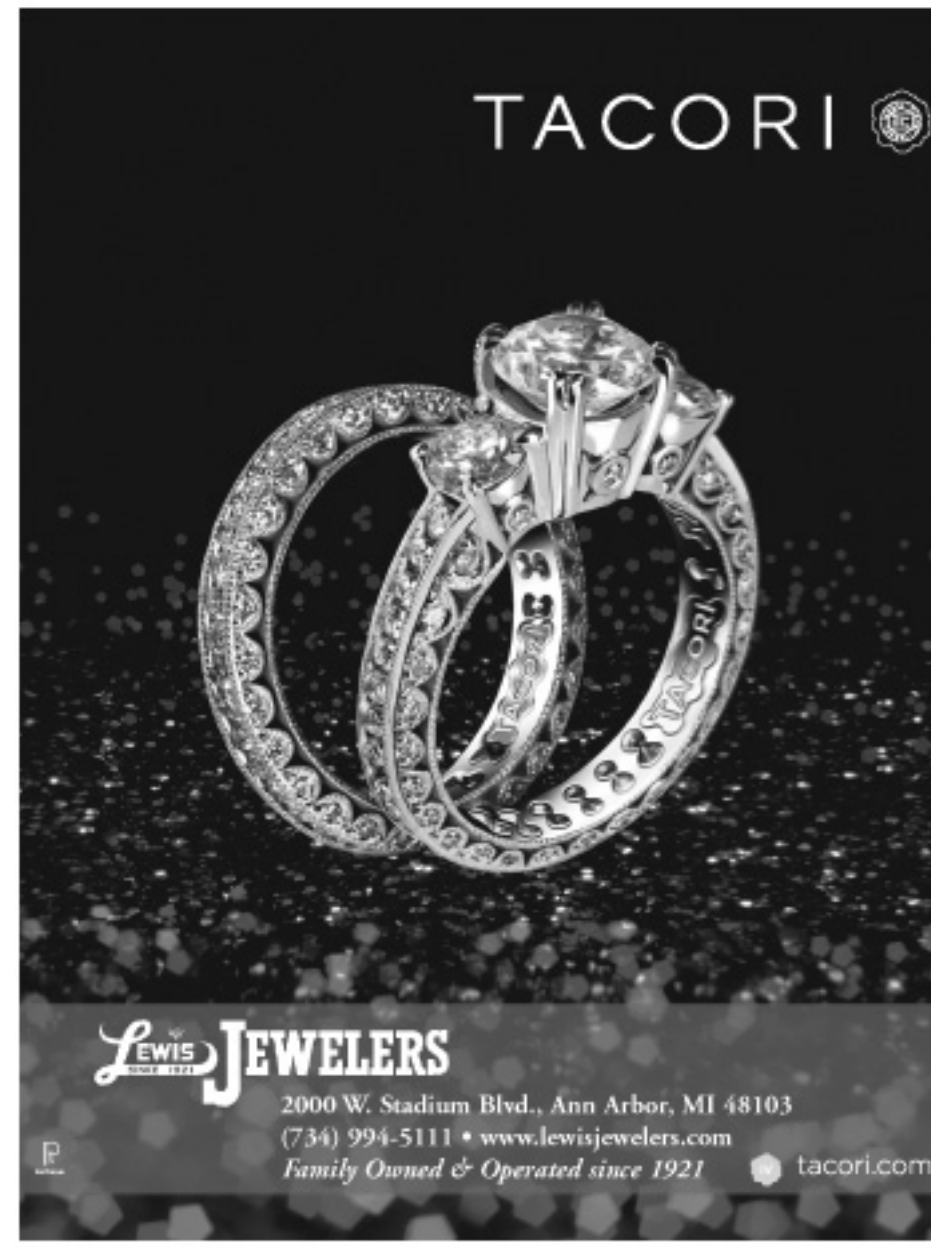

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Every Monday:
11 a.m.–noon: Fitness Fun with Maria Farquhar. $4 or 3 for $10.

Noon: Luncheon Buffet, $3

Mondays, June 4, 11, 18, and 25
1 p.m.: Musical Mondays. Sing-along with Jon Peters, who will lead songs and play guitar.

1–3 p.m.: JCC Writing Group.
(June 4, 11, 18, and 25 and July 2, 23, and 30). All are welcome to join. There will be special programming on Monday July 9 and July 16. The JCC Writing Group will not meet when special programming is offered:

Mondays, July 9 and 16
1 p.m.: Jeff Bernstein, associate professor of political science at Eastern Michigan University, presents "Prospects for Elections 2008" (July 9) and "The Road to the White House" (July 16). This is part of the Civic Life and Community Engagement Series.

Tuesdays

Every Tuesday
Noon: Mah Jongg.

1–3 p.m.: Drop-In Hobby Time. Bring your project. Coffee and noshes provided.

There will be special programming on Tuesdays July 10, 1, and 24. Mah Jongg and Drop-In Hobby Time will continue to meet on these days as well.

Tuesdays, July 10, 17, and 24
10:30 a.m.: Adventure Outings. Bring out your adventurous spirit and join us for kayaking on the Huron River, hiking wooded trails and more. Contact Abbie Lawrence-Jacobson at 769-0209 or Laurie Wechter at 971-0990 for more information.

Thursdays

Every Thursday

10–11 a.m.: Fitness Fun with Maria Farquhar. $4 or 3 for $10.

11 a.m.–noon: Current Events —a Jewish perspective on the news.

Noon: Luncheon Buffet, $3.

1–2 p.m.: Thursday Special Events
and Presentations (see below for details).

2–3:15 p.m.: Literary Group
with Sidney Warshausky.

Thursday Special Events and Presentations

Thursday, June 7
1 p.m.: Phyllis Herzig and Joanne Smith
present photos and travel stories from New Zealand. Part one of two.

Thursday, June 14
1 p.m.: Phyllis Herzig and Joanne Smith
present photos and travel stories from Australia. Part two of two.

Thursday, June 21
1 p.m.: Low Vision/Low Hearing Fair
presented by students from the University of Michigan School of Nursing.

Thursdays, June 28 and July 26
1–3 p.m.: Grandparent University.
Calling all Jewish grandparents. Being a grandparent transforms your identity, roles, and relationships. From the joys of sharing special moments with your grandchildren to the challenges of juggling the needs of multiple generations, grandparenting is an experience worthy of University-level study. Join the new Grandparent University group to share, discuss, and learn. Each of the 12 monthly sessions will be facilitated by a professional and will include opportunities to explore important themes and issues involved in conscious grandparenting, such as creating family traditions, long-distance vs. close-distance grandparenting, conflict resolution, generational differences, being a spiritual guide for grandchildren, and much more. In addition to discussion time, the group will hear from educators on special topics and will participate in activities to enhance the grandparent-grandchild relationship. Meetings will generally be held the last Thursday of each month. Cost is $40 for the year and includes a subscription to *Grand Magazine, The Official Magazine of Grandparents*, or $5 per session. Registration for the June session required by June 15. Call Abbie Lawrence-Jacobson at 769-0209 for more information.

Thursday, July 5
1 p.m.: Video: *The Imported Bridegroom.*
(1989). Dramedy. 93 minutes.

Thursday, July 12
1 p.m.: Berit Ingersoll-Dayton, professor of social work at U-M, will present "Thai-Style Successful Aging." Learn how the elderly population in Thailand copes with aging-related physical, social and cognitive changes.

Thursday, July 19
1 p.m.: Randy Ross, program officer at the Community Foundation of Southeast Michigan, will present "The Community Experience Survey: Redefining Retirement for Baby Boomers." Part of the Civic Life and Community Engagement Series.

Thursday July 26
See Grandparent University, above.

Fridays

Every Friday:
1:30–3 p.m.: Yiddish-Speaking Group.
Weekly Yiddish conversations, meets at a private home except when the group meets at the JCC.

Friday, June 1
11 a.m.: Grandparent Shabbat.
Following the launch of the new "Grandparent University," join your (or someone else's) grandchildren for the annual Grandparent Shabbat. Call Noreen DeYoung for more information and to RSVP: 971-0990.

Fridays, June 8 and July 13
1:30-3 p.m.: Monthly Yiddish Group
Meets at the JCC to view Yiddish film.

Local co-presidents attend ORT America's inaugural convention

Joan Levitt and Mary Schuman, special to the WJN

With the theme "In Unity, There is Strength," ORT America was officially launched at its Inaugural National Convention held April 22–24 in Washington, D.C. The convention marked the official merging of American ORT (the men's fundraising organization for ORT) and Women's American ORT. Mary Schuman and Joan Levitt, co-presidents of the Ann Arbor chapter, attended the convention, which celebrated ORT's past achievements and looked forward to its successful future. ORT America, working with World ORT, provides funds for 800 schools and programs with 120 fields of study in 56 countries.

Joan Levitt (left) and Mary Schuman (second from right) with ORT students from Israel and Mexico.

With the merger, ORT America has successfully reduced the cost of running two organizations, resulting in more funds for the global ORT program. It also strengthens the ORT voice, presence, and influence in the United States.

At the convention, Doreen Hermelin of Bloomfield Hills, Michigan, was elected the first president of ORT America. For many years, Doreen has been an active leader and philanthropist in Jewish organizations and has received many leadership awards, including Women's American ORT's Vision of Hope Award. The Hermelin ORT Resource Center in West Bloomfield and Hermelin College in Netanya are named for her late husband, David Hermelin, former U.S. Ambassador to Norway.

A dynamic, motivating speaker, Hermelin stressed that "ORT is a grassroots organization. Every one of us means so much, no matter how small or large the gift. . . All of our students need all of us to become a forest of people who care."

ORT America's mission is educating individuals, impacting communities and improving the world. Many exciting programs have been initiated or expanded to accomplish this goal.

One of the new programs, Science Journey 2007, is in Israel. The Israeli Ministry of Education is matching each ORT dollar, significantly increasing Israel's budget for science and technology education. Students who have never before had the benefit of a high-quality ORT education are now being reached. ORT is currently working with 25 high-risk schools, many in the north or close to Gaza. Some of these schools have been and continue to be victims of rocket attacks. Many of the students also benefit from ORT America's Students at Risk Program which helps families in need with food, school supplies, uniforms and transportation money.

ORT schools provide quality education to Jewish communities in the Former Soviet Union and the Baltic States. Having returned to the region in 1991, ORT now educates 27,000 students in 54 schools and educational institutions. Students are required to take courses in Jewish history, heritage, and Israel, fulfilling ORT's commitment to regenerate the Jewish community in this area. Graduates of these ORT schools are also acquiring the tools they need to compete at the highest levels in their countries' developing economies.

ORT is also increasing its presence in Latin America by planning to build a third high school in Buenos Aires, opening a new Media Training Center in Mexico City, and operating ORT Uruguay University.

The highlight of the convention was meeting students who are benefiting from ORT's programs. Students from Mexico, the Former Soviet Union, Israel, and the United States all spoke about how ORT training programs have helped prepare them for 21st century careers.

Daniel Ephraim is an example of a student who has truly benefited from ORT. Daniel and his family immigrated to the United States from Iran in 2003. His father had studied at an ORT school in Iran and his mother received a degree as a medical assistant at the Bramson ORT College in New York.

Daniel enrolled at Bramson, where he was a computer information systems major. Through Bramson's work/study program, Daniel secured an internship with a graphic design firm. Daniel's teachers at Bramson helped him start his own business as a freelance web/graphic designer. Today, Daniel has over 20 clients, works for Bramson ORT developing their website, and is further pursuing his education at the New York Institute of Technology.

Besides launching ORT America and educating the attendees about ORT's vital programs, the convention also provided opportunities to learn about U.S. policies and politics. Kenneth Pollack of the Brookings Institute, and former Iran-Iraq head analyst for the CIA, provided an in-depth analysis of the current situations in Iran and Iraq. Speakers Noam Neusner, former advisor to President George W. Bush, and Jay Footlik, a former special assistant to President Clinton, traded humor quips while providing insiders' perspectives to the workings of the West Wing. The end of the convention was highlighted by a private briefing at the State Department with the Undersecretary for Palestinian and Israeli relations.

While there are many organizations providing important services to world Jewry, ORT fulfills the special mission of preparing people through education to lead independent, successful lives. The attendees at the ORT America Convention returned home motivated to spread the word about ORT's important work. ■

For more information about ORT America, visit www.ortamerica.org. For information about the local Ann Arbor chapter, contact Joan Levitt (665-5061) or Mary Schuman (668-6449).

ORT hosts Annual Dinner on June 4 at Paesano's

Joan Levitt, special to the WJN

The Ann Arbor Chapter of ORT America (formerly Women's American ORT) will hold its annual End-of-the-Year Dinner on Monday, June 4. The dinner will be held at Paesano's restaurant at 6:30 p.m.

The dinner will be a celebration of the successful 2006-2007 year and an opportunity to express appreciation to our chapter's donors. Shaindle Braunstein, director of the Hermelin ORT Resource Center in West Bloomfield, will talk about the Center and their Better Job Opportunities Program. The program serves at-risk individuals in the Detroit area who are unemployed or underemployed by providing them with technology skills needed in today's workplace as well as assistance with resume writing and interviewing skills.

All ORT members, their spouses and guests are invited to attend. The cost is $36 per person. RSVP by May 16 to Linda Sokolove at rhinolin@comcast.net or 434-4967.

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JFS - Your Family in the Community

U-M Drachler Program grads excel

WJN *staff writers*

The Sol Drachler Program in Jewish Communal Leadership at the University of Michigan celebrated the graduation of the Class of 2007 on April 27. The graduates are Andrea Gilman of Glencoe, Illinois; Beth Kander of Jackson, Mississippi; Ariella Klein of Ann Arbor and Jeffrey Lazor of Buffalo Grove, Illinois. The Drachler Program graduates were awarded a master of social work degree and a certificate in Jewish communal service and Judaic studies, which are jointly conferred by the U-M School of Social Work and the Frankel Center for Judaic Studies.

In keeping with tradition, the graduates presented the annual Award for Excellence in Jewish Communal Service to a local Jewish professional. The honoree this year was Jeffrey Levin, executive director of The Federation of Washtenaw County and an alumna of the Sol Drachler Program. Drachler Program alumni serve the Jewish community locally, nationally and abroad.

From left to right: Jeffrey Lazor, Beth Kander, Ariella Klein and Andrea Gilman.

This year, the program graduates have accepted the following positions: Kander will be the Director of Programming at the Goldring Woldenberg Institute of Southern Jewish Life in Jackson, Mississippi; Klein will be the Children and Teen Program Coordinator at the Jewish Community Center of Orange County, California; Lazor will be the Financial Resource Development Associate at the Jewish Federation of Washtenaw County. ■

The Ann Arbor Chapter of Hadassah will host the Hadassah Central States Fall Conference October 19–21, 2007. The theme of the conference, "Hadassah: A Family of Women," will offer the opportunity for members of all ages to come together for personal growth, learning and leadership development. Israeli journalist and award-winning novelist Barbara Sofer, Israel Director of Public Relations and Communications for Hadassah, will be the scholar-in-residence. Shown here are Eileen Thacker, conference chair, and some members of her committee hard at work. (R. to L.) Miriam Shaw, Pat Binder, Sandy Goodman, Michele Israel, Raye Ziring, Eileen Thacker, Maxine Solvay, Linda Midler and Martha Young.

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Summer 2007 at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Friday Evenings: Summer Shabbat

On July 20, at 5:30 p.m, Tots are encouraged to bring their own favorite stuffed animal, along with their families, to a special Tot Shabbat Dinner just for them. On August 3, the community is invited to Shabbat in the Park which includes a picnic dinner at 6 p.m., followed by an outdoor Kabbalat Shabbat Service. On August 24, the annual Instrumental Kabbalat Shabbat Service honoring the life of Joey Newhouse, will be held in the Beth Israel Courtyard beginning with hor d'ouvres, continuing with a Kabbalat Shabbat Service led by friends and family of Joey Newhouse, and ending with desserts.

Tisha B'av

Services for the holiday on the 9th of Av which marks the destruction of the first and second temples and other Jewish tragedies will take place on Monday, July 23 at 8:45 p.m. and Tuesday, July 24 at 8:30 a.m. Both services include the chanting of Megillat Eicha, the Book of Lamentations. A mincha service at 2:15 p.m. includes the special Torah readings and haftarah for the holiday.

Outdoor activities with Beth Israel

New outdoor activities including a hike on Sunday, July 15 at 10 a.m. and a canoe trip on Sunday August 5, also at 10 a.m. are offered through Beth Israel Programs Department. Please contact Eial Dujovny for more information and assembly points. The Beth Israel Annual Congregation Picnic will take place on Sunday, August 19 at 11:30 a.m.–2 p.m. This year's festivities will be held at Independence Lake County Park, 3200 Jennings Rd., Whitmore Lake at the Robert R. Gamble Group Center. Chicken and veggie kabobs will be featured. Entrance to the park is $5 per car. The lunch is free to those who pre-reserve at least three days in advance. New and prospective members are especially encouraged to attend.

Eco and T-shirt Shabbat

On Saturday, June 23, participants are encouraged to wear T-shirts and comfortable clothing, and "reduce their carbon footprint" by either walking, riding a bike, or carpooling to services to experience a traditional Shabbat which also helps the environment. This special service is sponsored by Beth Israel's Social Action Committee. The kiddush will be served on china, and no paper plates or plastic will be used.

High School Dinner at Chia Chiang

High school students are invited to a free dinner at a Chinese restaurant on Tuesday, August 27 at 6 p.m. to renew acquaintances and meet with Rabbi Robert Dobrusin, Cindy Saper and Eial Dujovny, and discuss the upcoming year of activities at Beth Israel.

Tot Shabbat

Tot Shabbat for tots aged 2–5 and their parents continue in the summer every second and fourth Saturday June 9 and 23, July 14 and 28, August 11 and 25, at 11 a.m. They are led on the first Saturday of the month by Peretz Hirshbein, and on the fourth by Jen Levine.

Summer services

Daily and Shabbat services continue all summer long; on Saturdays at 9:30 p.m., Sunday through Thursday at 7:30 p.m., and on Fridays evenings at 6:00 p.m. Childcare is offered on Saturday mornings from 10 a.m.–12:15 p.m.

All Beth Israel events are open to the general community, and many are offered at no cost. Call 665-9897 for additional information about the summer events.

Additional summer events will be posted on Beth Israel's website at www.bethisrael-aa.org.

Over 200 Beth Israel Congregation and community members gathered for a brunch on Sunday, May 20, to honor Rabbi Robert Dobrusin for his 25 years of service as a rabbi.

Temple Beth Emeth Programs

Devon Fitzig, special to the WJN

Families with Young Children

For families with kids aged 0-5 years old. Older siblings and grandparents are welcome as always. Non members are welcome at all events. For more information, contact Devon Fitzig, dfitzig@templebethemeth.org or 665-4744 or Jill Pritts, jillpritts@yahoo.com.

Tots in the Park

Tuesday, June 12, 6–7 p.m.

Participants are encouraged to bring their own dinner and join the group for singing at Burns Park. Look for us on the grass near the playground. Rain cancels.

Tot Shabbat at the Pool

Saturday, August 11, 10 a.m.. Come for singing at 10 a.m., swimming at 10:30 a.m. Meet right outside the pool at Buhr Park. Rain cancels.

Jewish Hikers of Michigan

Join a new and exciting natural, social, spiritual and ecological group now forming in Southeast Michigan. Jewish Hikers of Michigan (JHOM) is sponsored by Temple Beth Emeth's Caring Community and is open to anyone. All adult couples, singles, and children are welcome. The hikes will take place on a monthly basis on exciting and different trails in the local area. All skill levels are welcome. Bring your backpack, munchies, and drinks. Each hike will last approximately 1-1/2 to 2 hours. Save these summer dates: June 24, July 29 & August 26. For further information, contact Eli at 883-9522 or Eve at 546-9645, or email us at jewish.hikers@gmail.com .

New Class: "Yes, TBE is Reform, but what does that mean?"

Learn the basic similarities and differences in Jewish belief & practice (between the denominations). Led by Devon Fitzig. Sunday, June 3, 5–6:30 p.m. before the TBE annual meeting.

Movie Tuesday: The Power of Good

Tuesday, June 19, 1–3 p.m.

Film followed by a discussion with coffee, tea & a nosh.

This is a gripping documentary about the courage and determination of a young English stockbroker who saved the lives of 669 children. Between March 13 and August 2, 1939 Nicholas Winton organized eight transports (one airplane and seven trains) to take children from Prague to new homes in Great Britain, and kept quiet about it until his wife discovered a scrapbook documenting his unique mission in 1988.

Scene from *The Power of Good*: Nicolas Winton with rescued child

Rabbi Jonathan Brown discusses Rabbi Nelson Glueck

Friday, June 15 at Shabbat Services, 8 p.m.

Rabbi Brown, former interim rabbi at TBE (2002), will discuss his new book, *Nelson Glueck: Biblical Archaeologist and President of Hebrew Union College-Jewish Institute of Religion*. Copies of the book will be available for purchase following the service. Come learn about this remarkable rabbi and scholar.

Twenties & Thirties (TNT)

First Friday Shabbat Dinner, June 1, 7 p.m. RSVP to Dara at dara@detailsart.com. Twenties and Thirties (TNT) of Temple Beth Emeth provides a welcoming, inclusive Jewish community through monthly social and cultural activities. Non-TBE members are welcome. Visit our website at http://www.templebethemeth.org/tnt for summer events or call 665-4744.

TBE Summer Services

During July and August, Friday night services will be lay-led and begin at 8 p.m. Shabbat morning Torah Study and Chapel minyan will resume in the fall. All are welcome. A Prospective Member Shabbat Service will be held on Friday, August 24 at 8 p.m.. This service and the following Friday night service will be led by the TBE clergy. For more information, call 665-4744.

Engaging Judaism

Aura Ahuvia, special to the WJN

Is innovation legitimate? What are the needs of Jews today, and what types of institutions support them best? These and other provocative questions will be considered at the Reconstructionist Havurah's Friday, June 8 service, text study and discussion, 6:15–7:45 p.m. at the Jewish Community Center of Washtenaw County.

The topic is inspired by a recent publication of the S3K Synagogue Studies Institute, entitled "Synagogues That Get It: How Jewish Congregations are Engaging Young Adults" by Tobin Belzer and Donald E. Miller, published in the Spring, 2007 edition of the S3K Report.

This service and discussion is open to the entire Jewish community. It is part of a new Havurah initiative to provide monthly venues for dialogue within the context of Jewish community-building. Subsequent dates are July 13 and August 10. Babysitting can be provided free of charge with advanced notice. For more information, contact Aura Ahuvia, 975-9045, or check out the Havurah's website, www.aarecon.org. To leave a message with the Reconstructionist Havurah, call 913-9705.

Preparing yourself for the High Holy Days

Aura Ahuvia, special to the WJN

Prayer can be a time to "talk with God." But sometimes, the idea of connecting with the divine can seem so daunting that it becomes a barrier to prayer. On Sunday, August 12, from 1–3:30 p.m., Aura Ahuvia and Matt Kaplan present "The Challenge of Theology," a workshop surveying the spectrum of Jewish beliefs about God, with time for participants to share reactions and experiences.

Matt Kaplan is Senior Associate Director of the Center for Research on Learning and Teaching (CRLT), University of Michigan's teaching excellence center. Aura Ahuvia, a rabbinic student who is also working toward a master's degree in Judaic studies from U-M, is one of the lay leaders for the Ann Arbor Reconstructionist Havurah.

A small fee to cover costs may be charged; call Aura Ahuvia, 975-9045 or auraahuvia@comcast.net, or Matt Kaplan, 973-8970 or mlkaplan@umich.edu, for location and further details.

Justice, mercy and humility

Rabbi Robert Dobrusin, special to the WJN

This article is one in a series on the Haftarah, the reading from the prophets during the Shabbat morning service. Each month, Rabbi Dobrusin comments on one of the traditional Haftarah readings for that month.

One of the most intriguing aspects of the books of the Prophets is the position of the prophets vis-à-vis the priests. The priests, representing the Temple ritual, were often the target of the prophet's anger as he criticized them for insincerity or corruption. But there are also texts in which the prophet criticizes not only the priest, but also attacks the entire system of sacrifice.

This isn't to say that the prophets wanted to dispose of the sacrificial system entirely. Rather, they wanted to keep the sacrifices and any ritual in perspective, and did not want the Israelite people to become "religious behaviorists," as Abraham Joshua Heschel would call them millennia later. The prophets did not want people to fulfill the ritual commandments without a sense of meaning and purpose in their lives.

One of the best known passages dealing with this issue is found in the writings of the prophet Micah, and it is this passage that we read as the haftarah for Parashat Balak.

Micah rails against those who think that God desires "rivers of oil" or the sacrifice of a first born. He then concludes with a fascinating and uplifting statement: "It has been told to you, human being, what is good and what God desires of you: to do justice, love mercy and walk humbly with God."

This last phrase was so beloved by the Rabbis of the Talmud that there is a Midrash claiming that it is part of a gradual process of reducing the number of guiding statements within the Torah to just one clear principle: "The righteous shall live by faith." The phrase from Micah is considered the penultimate statement explaining our responsibilities in the simplest way possible. He has reduced the 613 commandments to three: do justice, love mercy, and walk humbly with God.

But even if we accept the importance of these three behaviors, and it should be a given that we all do, is this really all God wants from us? How can we justify spending so much time and effort on ritual commandments if all we need to do is be just, merciful, and humble? Is Micah suggesting keeping kosher isn't important? Is the prophet telling us it is acceptable to break Shabbat as long as we are just, merciful, and humble?

The answer is clearly: no. The Rabbis who loved this verse would never have used it as a way of limiting Judaism to certain moral behaviors, no matter how indispensable those behaviors may be. Rather, they interpreted these phrases as, in fact, referring to halacha, Jewish law. How can one be just, merciful, and show humility to God? The Rabbis would say that we best live our lives this way by observing the mitzvot which, because they were commanded by God, reflect our humility and subservience to God, and which strive to achieve a just and merciful world.

The Rabbis gave to Micah's statement the meaning that these qualities are best embodied in a life dedicated to observance of the mitzvot. But it isn't quite so simple because, as Rabbis have warned us over and over again through the centuries, the observance of the mitzvot has to be framed with a love of our fellow human being, with a commitment to peace in the home and peace in the world, and with a constant reminder of our need to recognize our limitations as human beings.

Recently, the Jewish Theological Seminary—the leading academic and spiritual institution of the Conservative movement, basing itself on a responsum approved by the Committee on Jewish Law and Standards of the Rabbinical Assembly—instituted a new policy which accepts for admission to the Rabbinical and Cantorial Schools qualified students regardless of sexual orientation. This was a major change from past policy; and while some have raised strong disagreement, the change was greeted by many within the movement (including many of us who worked diligently to see the past policy changed) with great satisfaction and joy.

The policy is clearly a departure from the teachings of traditional Jewish law as they have developed over the centuries. But it reflects an approach to Judaism that says that the law can be adapted and changed in the name of justice and mercy and humility. For gay and lesbian Jews, this change in policy signaled an end to an official institutional ostracization which conflicted with our statements of welcome and respect. I believe that it was long since time to remove these barriers in the name of respect for fellow human beings, and as a reflection of our contemporary understanding of sexuality as a complex part of each individual's life.

Some who have criticized this position say we are acting arrogantly by overturning God's law in the Torah which prohibits male homosexual activity, and that this is far from walking humbly with God. This criticism needs to be seriously considered. But, in the end, I agree with many of my teachers who believe that one of the greatest dangers that we face when considering the mitzvot is refusing to use the God-given intelligence and reason with which we have been created to improve our world, opting instead to accept the law as unchanging and rigid.

I don't expect that everyone will agree with this policy or with a stance of acceptance of homosexuality as a legitimate and potentially sanctified choice. That is up to an individual's concept of all of the issues involved. I do not believe that a person who rejects the policy introduced by JTS by definition lacks a sense of justice, mercy, and humility. Reasonable people can disagree with the decision, and I respect that.

But I do believe that all of us, no matter what our position on this issue, need to ask ourselves: how can I, whatever my position, reflect Micah's great challenge to all of us that we craft a world that is just, merciful and humble? We must reach out to those who are so often disenfranchised and bring them into our communities and respect them as equal partners in the creation of a better world.

This is the challenge of making halacha more than just a system of specific ritual acts, but rather a system that builds the foundation for a better world … the type of world Micah and so many others have dreamed of. ■

Shelach

Rabbi Aharon Goldstein, special to the WJN

The Torah portion on Shabbat, June 9, is "Shelach", in which we read about the report of the spies whom Moses sent to explore the Land of Israel. The reaction of the Jewish people to the spies' negative report was immediate: "Our wives and children will surely be taken captive by the strong people living there. Let us appoint a new leader and go back to Egypt." God, therefore, decreed that they would not be allowed to enter the Land. "But your children, of whom you said 'they will become prey,' them I will bring in, and they will know the land you have despised." The children, the younger generation, will be the ones to enter Israel, God promises.

Why is there such an emphasis on children, in both the complaint of the Jewish people and in God's response? Because children played a role of great significance, both in the inheritance of the Land and the mission with which the Jewish people are entrusted.

Concerning young children, our Sages comment: "A baby breaks into crumbs more than he manages to eat." This means that a young child utilizes only a small portion of the food he is given, while most of it ends up on the floor.

This saying can also be understood in the spiritual sense. A baby symbolizes a person who possesses little wisdom and understanding. The food stands for the Torah and its commandments which sustain the Godly soul. A person who is an "adult," who utilizes his time on earth wisely, devotes the major portion of his life to doing mitzvot and fulfilling his mission in life. A child, in the spiritual sense, wastes most of his time by becoming involved with foolish and extraneous matters, losing sight of the Divine purpose for his soul. Most of his spiritual sustenance, the Torah, ends up unassimilated and undigested, "crumbs on the floor."

This, in fact, was the claim made by the spies: "Why must we enter the Land of Israel and waste our precious time involving ourselves with physical matters? Here in the desert where all our physical needs are miraculously met, we can devote ourselves totally to learning Torah. For even if we will have time to learn once we enter the Land, most of our day will be wasted! It is far better to stay in the desert than to lower ourselves to that level!" they claimed.

To which God responded: "Your children… will be the ones to inherit." Even though the generation of Jews which left Egypt was on a very high spiritual level, devoting their lives to studying the Torah, it was precisely the children, those possessing little Torah knowledge, who would be allowed to enter the Land of Israel. The new generation would be required to pursue a different path, working hard to provide the physical necessities of life, while at the same time imbuing their surroundings with Godliness and holiness. For this is what God really wants Jews to do. Our mission in life is to lead a normal, physical existence, while at the same time following the precepts of the Torah.

The Torah learning of young children is also especially dear to God. "The learning of little children may not be disturbed, even to build the Holy Temple!" we are told. Their pure faith and belief in God has the power to arouse God's mercy and foil the evil plans of the enemies of the Jewish people. ■

Recipes sought for kosher cookbook

Rachel Slutsky-Kaplowitz, special to the WJN

The Ann Arbor Kosher Kitchen is a kosher cookbook that will feature the community's favorite recipes. The cookbook is a not-for-profit fundraising effort to benefit the Ann Arbor community mikveh, Mikveh Israel. Members of the organizing committee, which is co-chaired by Lori Salkin and Rachel Slutsky-Kaplowitz, are Chanchi Goldstein, Esther Goldstein, Stacey Lee and Shternie Zwiebel.

Mikveh Israel recently celebrated its 30th anniversary. While it continues to be an important resource for women in Ann Arbor who observe the laws of taharat hamishpacha (family purity), it is in need of an update. The mikveh not only allows married women to follow this ancient tradition, but it also serves as a way to bring women from across the community spectrum together. The mikveh, which was built by and is located at Chabad House, is operated and funded solely by its members. With the money from this fundraiser, the organizers hope to renovate and beautify the mikveh, in order to allow for hiddur mitzvah, the enhancement of this sacred ritual.

The organizers want to produce a cookbook that will reflect the diversity of the Ann Arbor Jewish community. All members of the Jewish community—men and women—may submit recipes and participate in this community fundraiser. As there are currently no kosher eateries in Ann Arbor, many kosher cooks in the community have become very accomplished. The cookbook coordinators hope that The Ann Arbor Kosher Kitchen will reflect local cooks' epicure.

Recipes are being accepted in the following categories: Appetizers and Beverages; Soups and Salads; Vegetables and Side Dishes; Main Dishes; Breads and Rolls; Desserts; Cookies and Candy; and This and That.

Anyone who submits a recipe will have first opportunity to order the cookbook, which the committee suggests as a "terrific and personalized gift for Chanukah, weddings, engagements, housewarming, birthdays and other simchas." The cookbook will be a hardcover, spiral-bound collection and will cost $15 ($12 if preordered). This is an opportunity to share the recipes that make the Ann Arbor Jewish community renowned for generous and delicious hospitality.

Everyone who enters a recipe will be entered into a raffle for a Chocomaker Chocolate Fountain.

Recipes can easily be submitted online. Go to http://www.typensave.com and click on Click "login" (on the right). Enter your name as you would like it to appear in the cookbook. The group login is mikvahcookbook. The password is mikveh. Once you have logged in, click "Add Recipe" on the upper left hand side of the page. The recipe form should open in a new page. Then simply type in your recipe. Indicate whether recipes are dairy, pareve, or meat in the "Subtitle" section. ■

If you have questions or would like more information about this fundraiser, contact Rachel Slutsky-Kaplowitz at rachelsk@umich.edu.

Traditionalists have nothing to fear from creative ways of young Jews

by Ari Y. Kelman

DAVIS, Calif. (JTA) -- For many younger American Jews, American Jewry looks like this:

"Synagogues are for people with children. And they're generally uninspiring."

"JCCs are for people with children. And they don't have great gyms, either."

"Federations only want my money Then they want me to be quiet."

"This Jewish organization wants to tell me how I ought to be Jewish."

"That Jewish organization wants to tell me I should be having children sooner rather than later (and with whom I should be having them)."

"I can't even talk about Israel."

Whether or not this impression of American Jewry is accurate is, of course, a matter of opinion. What is not up for debate is that young American Jews who remain single later in life are responding to these perceptions with a wave of cultural and organizational creativity that American Jewry has not experienced since the early part of the 20th century. They are inventing new communal outlets and projects that reflect their individuality and commitment to living meaningful Jewish lives.

In Los Angeles, hundreds of young Jews belong to IKAR, a "community" that blends spirituality with social justice. Out of New York, Reboot publishes the quarterly literary magazine Guilt & Pleasure, building communities of readers who use articles as the basis for salons. Across North America, the music label JDub Records has built communities of fans who are drawn to the "Jewish sensibilities" of its artists.

These are just three notable examples of a movement that has been quietly gaining momentum for more than a decade.

Many traditionalists and Jews from older generations view this phenomenon as a disintegration of American Jewish life because they believe these new efforts are not serious enough to foster meaningful Jewish life.

"The music is fine," they say, "but is it enough to shoulder the burden of identity?"

Rather than concluding that these new endeavors are weak or competing versions of existing institutions, we will do better to understand them as expressing an alternative vision of what Jewish communities can look like and how they can serve the needs of their members.

One hundred years ago, young immigrants and allrightniks built the American Jewish infrastructure that we have today -- from both AJCs to the landsmanshaften to nightclubs and shuls with pools. Now we are seeing smaller, more localized but no less provocative efforts to rejuvenate, engage, practice and live Jewish lives organized on their own terms by people younger than 40.

In cities across the country they are creating their own minyanim instead of joining synagogues; they are writing and publishing their own journals instead of just subscribing to existing ones; they are playing their own music, putting out records and producing their own concerts. They are hosting salons and movie screenings. They are involved in the creation of Jewish life that is thoughtful, popular and exists largely on the margins of mainstream Jewish organizational life.

These new endeavors do not look like their predecessors because they are responding to the perception that the offerings of synagogues, federations and JCCs are simply too narrow and do not adequately address the diverse needs of American Jews.

This translates also into practice, as the organizations typically resist anything hierarchical, denominational, exclusionary or judgmental. This resistance is partially a critique of mainstream Jewish organizations and partially an expression of deeply held beliefs in pluralism, as well as an understanding of the fluidity of identity in general.

These are some of the lessons that Steven M. Cohen and I address in "The Continuity of Discontinuity," our newly published study on this phenomenon. In the study we explore the ways in which these new organizations represent a response to institutional Jewish life by offering a variety of responses to it.

The organizations we highlight -- and there are many more across the country -- are the result of creative, thoughtful, dissatisfied people who had no desire to join committees, take over sisterhoods or participate in the young leadership branch of local or national communal organizations. But they understood that the landscape of Jewish life could sustain a greater diversity of organizations and experiences.

Today there is much communal anxiety over the behaviors, attitudes and activities of American Jews between 18 and 35. Members of that age cohort are not following their elders into the halls of existing institutions, which could threaten these institutions.

But what we are seeing is not the loss of Jewish practice in North America. We are seeing young people who want to build something new that follows a different vision of what an institution can be and that will cater in a different way to the needs of American Jews for meaningful Jewish engagement.

In so doing they are not simply mimicking extant communal structures. They are building on the margins where people may think it strange to support ritual theater or a salon or a record label, but where the future of Jewish life is being built. ■

Ari Y. Kelman is an assistant professor of American studies at the University of California at Davis. He has written, spoken and published widely on American Jewish culture. "The Continuity of Discontinuity," authored by Kelman and Steven M. Cohen, was commissioned by the Andrea and Charles Bronfman Philanthropies, and can be downloaded at: http://acbp.net/pub/Continuity%20of%20Discontinuity.pdf

"Miraculous rebirth" 90 miles away: A Jewish mission to Cuba

Elliot H. Gertel and Jamie Morris, special to the WJN

There were tears and much emotion as we all linked arms and sang *Hatikva* at the Paronato, Havana's *de facto* Jewish community center at the Yom Hazikaron/Yom Ha'atzmaut commemoration on April 23. The evening began with the lighting of candles in the formation of a Star of David in memory of the victims of the Nazis. Then, as a recording was played of the siren heard in Israel on Yom Ha-zikaron when the entire country comes to a halt, we all rose to observe a minute of silence for the fallen heroes of Israel's wars as well as the victims of terrorism. Next, a Spanish translation of the Israeli Declaration of Independence was read. Then, there was dancing with the Israeli flag by the very talented children and adult members of the community. All this, against a backdrop of the Cuban and Israeli flags and multimedia displays from Israel's past and present.

The Havana Jewish community celebrates Israel.

From April 19–26, we joined thirty others on a Jewish mission to Cuba jointly sponsored by the JCCs of Chicago and Detroit and the Jewish Parenting Institute. We were accompanied by Miriam Levinson of the Chicago area, who was born in Havana and lived there until 1957. This trip presented us with the opportunity to take a rare peek at life in the estranged neighbor just ninety miles from our southeastern shores and meet members of the small, but still vibrant, Jewish community in Cuba.

In 1959, there were anywhere between 10,000 and 16,000 Jews living in Cuba. Since then, the Jewish population has dwindled to no more than 1,600 of whom some 75% (around 1,200) reside in Havana, with smaller communities in eight other cities: Camagüey (100+); Santiago de Cuba, Cuba's second largest city (90); Guantánamo (70); Granma and Sancti Spiritus (each with about 40); and Caibarien, Cienfuegos, and Santa Clara (with approximately 30 each).

The Havana Jewish community today has three functioning synagogues. The Patronato, aka Templo Beth Shalom Conservative synagogue, also houses a free pharmacy and the ORT Sunday school. Adath Israel is the Orthodox synagogue, which also has a free pharmacy, three daily minyans—all the congregations mentioned resorting at times to a "Cuban minyan": seven worshippers and three torahs—communal archives, a kosher kitchen, and runs the only private butcher shop in Cuba, which is also the only kosher establishment. We also visited the Sephardic synagogue, the Centro Hebreo Sefaradi, and met Salomón Mitrani, who fought for Israel's independence in 1947-48, among others.

In 1999, when Fidel Castro was visiting the Patronato for the communal Chanukah celebration, he was supposedly puzzled about the origin and significance of the Jewish Festival of Lights. Adela Dworin, currently the president of the Patronato, said that she explained the holiday thus: "President Castro, you like revolutions; this was when the Jews made a revolution." Apparently greatly pleased by this response, Castro continued his very brief speech, "only two hours," Adela said, and partook of potato latkes with the Jewish community.

Life in Cuba is not easy. There is a collapsing infrastructure that seems to be a combination of governmental mismanagement, a lack of foreign investment, and of course, the US embargo that has now been in place for nearly as long as the Cuban Communist Revolution that propelled Fidel Castro into power in 1959. There is a shortage of almost everything: staples—which are rationed—such as milk, eggs, produce, and soap as well as building materials, school supplies, medical equipment, and medicines. The members of our mission brought a number of these items for the Jewish community, especially medicine, clothing, and school and art supplies. Public transportation is severely limited, and municipal buses and camellos (long "twin-humped" trailers pulled by truck cabs, which are the cheapest mass transit option) are decaying and supplemented by all manner of trucks and vans teeming with riders.

Despite the hardships, Cubans have a wonderful *joie-de-vivre* and a great deadpan sense of humor. An example of this can be seen by the name of the street the Sephardic community chose in 1914 to place Chevet Achim, its historic synagogue: *Inquisidor!*

Another Ann Arbor resident, Sheldon Ginns, made the journey about a month before us, and summed up his visit thus, "I will never forget the people of the Jewish Community and their warmth and dedication to keeping Judaism alive and well in Cuba, even in the midst of their… poverty and hardship." This resonates with our reaction and evokes what Dana Evan Kaplan wrote in 2001 in "The Jews of Cuba since the Castro Revolution" in *American Jewish Year Book* (vol. 101, p. 87): "Despite the demographic challenge symbolized by aliyah and the uncertainty surrounding the political and economic future, the Jewish renaissance in Cuba is real. Jewish leaders no longer speak with sadness about the 'death of a community;' instead, locals and visitors alike talk with excitement about a miraculous rebirth, a testament to the endurance of Jewish identity and faith." ■

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Travel guide sets sights on Jewish revival in Eastern Europe

by Dinah Spritzer

PRAGUE (JTA) — When she set out to write the first comprehensive Jewish travel guidebook on the countries of the former Eastern bloc, Ruth Ellen Gruber might as well have been documenting the secret life of a New Guinea tribe of cannibals.

Seventeen years ago, little was known among mainstream U.S. travelers about the Jewish heritage of the countries that had just emerged from behind the Iron Curtain.

Cemeteries had been destroyed or forgotten, synagogues were collapsing and little information was available at the region's town halls or tourist centers about hundreds of years of Jewish history.

Now the fourth edition of Gruber's guidebook, *National Geographic Jewish Heritage Travel: A Guide to Eastern Europe*, reveals a revolution in monument care and the return of Jewish culture — or a least tributes to that culture — in areas where it had long been dormant.

Researching the first guidebook, Gruber said she "could go to a town and they would mention a 17th-century cathedral or 19th-century palace, but nobody included anything Jewish."

Gruber, a JTA correspondent, said that among Jews and non-Jews in the United States and Europe, "there was an assumption that nothing had survived the Holocaust and there was very little desire to know that there was vestiges of the pre-Holocaust Jewish world."

How times have changed.

"I remember in 1990 looking at sites in Czechoslovakia, and we sort of recognized that if we saw a clump of dirt in a field and a broken wall it was probably a cemetery," said Gruber, who has residences in Budapest and near Rome. "Now all of these places are known and documented."

Jewish heritage travel has made it into the mainstream, according to Gruber, who has written two other books on the recent revival of Jewish culture in Central and Eastern Europe.

"It's extraordinary, and extraordinarily important, that National Geographic is now publishing" her new guidebook, she said. National Geographic is "recognized over all the world. It gives an imprimatur of importance to Jewish sites."

The book includes everything from directions to little-known heritage sites to addresses of Jewish communal institutions.

Insider anecdotes and hard-to-find information is presented for Poland, Lithuania, Ukraine, the Czech Republic, Slovakia, Hungary, Romania, Slovenia, Croatia, Bosnia and Herzegovina, Serbia, Macedonia, Montenegro and Bulgaria.

The restoration of so many Jewish monuments in these countries is due to myriad factors — generous help from the West; decent planning by local governments, renewed Jewish community pride, non-Jewish devotion to history and the realization that Jewish sites could attract tourism.

"The Czech Republic is where things have changed the most," Gruber said.

"Look at the synagogue at Ustek," said Gruber, who notes in her book that the 18th-century synagogue, located on a scenic perch, was just a "pile of rubble" in the early 1990s.

"It's been restored in a fantastic way," she said. "In three other towns near Ustek the Jewish cemeteries were scenes of devastation. Now they are cleaned up, marked with monuments."

Throughout the Czech Republic there are exhibitions in restored synagogues, and that in 2006 the country devoted an entire year to Jewish culture, staging art shows, concerts and theater productions.

What went on in the Czech Republic has gone on to some extent across Central and Eastern Europe, said Gruber, who also has written "Virtually Jewish: Reinventing Jewish Culture in Europe" and "Upon The Door-

posts Of Thy House: Jewish Life In East-Central Europe, Yesterday And Today."

The rebirth of Krakow's former Jewish district, Kazimierz, has not only led to the reclaiming of Jewish synagogues there but to a more general revival that has turned the neighborhood into a top night spot with Jewish-themed restaurants and trendy bars.

"There was only one cafe there when my book first came out," Gruber said.

She gave mixed reviews to monument care in the rest of Poland, but said there were plenty of sites that would impress tourists, such as Lesko in southeastern Poland.

"It has a beautiful synagogue that is a landmark of the town, it's an art gallery," Gruber said. "The cemetery has about 2,000 intricately decorated tombstones dating back to the 16th century."

Gruber also had high praise for the Holocaust monument at Belzec, where the Nazis murdered some 500,000 Jews from the Galicia region in 1942. The monument was erected in 2004 with the help of the American Jewish Committee.

"It's breathtaking and unbelievable," Gruber said of the monument, which features slag that appears like a field of ashes and iron letters spelling out the name of former Jewish shtetls in the region.

In Lithuania, Belarus, Ukraine and eastern Poland, surviving but little-known wooden synagogues have become Jewish attractions, Gruber noted.

"About a dozen wooden synagogues have been identified within the past decade, and are really worth seeing," she said.

Of the more ornate Jewish cemeteries, Gruber urges tourists not to miss those in Romania and Ukraine because of their "sheer architectural beauty."

There is a small but vocal living Jewish presence in the region, and Gruber points out that has also undergone a revival.

For example, Prague's Jewish community has only 1,500 registered Jews, but "a tourist can now go to five or six services on Shabbat," Gruber noted.

That contrasts with the communities' moribund state during the communist era, when actively participating in religious life could lead to persecution by the secret police.

Gruber acknowledged that some people have an image of the former Eastern bloc as teeming with anti-Semitism, an image she seeks to dispel. Gruber notes a tremendous sea change among non-Jews — not just toward Jews but toward foreigners in general, in countries where xenophobia once was prevalent.

In Luboml, Ukraine, Gruber met a local young historian obsessed with Jewish history, as is often the case for historians reclaiming their countries' past after communism made Jewish topics more or less forbidden.

"There had been a Jewish distillery; he gave me the labels of bottles to take home," she said. "You meet people like that all over the place. Of course you sometimes meet people who are awful, but that's true wherever you go." ■

Gruber's Top 10 sites to see

By Dinah Spritzer

PRAGUE (JTA) *Jewish Heritage Travel: A Guide to Eastern Europe* has comprehensive information about 14 countries in Central and Eastern Europe for those interested in synagogues, cemeteries, museums, and meeting Jews who still live in the region.

But with hundreds of sites to choose from, how to know what are the must-see attractions?

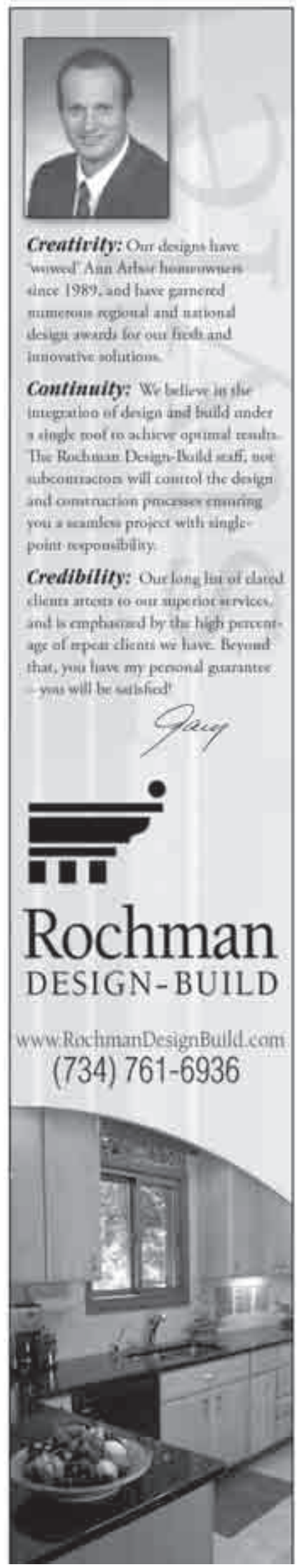
Ruth Ellen Gruber, the book's author, recently released in its third edition by National Geographic, shared her list of favorites.

As she puts it, "Most people visiting Jewish heritage in Central and Eastern Europe see what's in major cities such as Prague, Budapest and Krakow, or visit major Holocaust memorial sites such as Auschwitz in Poland, Terezin in the Czech Republic or Babi Yar in Kiev. But there are fascinating and important sites all over the region, in small towns and even remote villages."

Here are Gruber's choice of the top 10 sites worth a detour:

- The historic Jewish cemeteries and painted synagogues in northern Romania. The tombstones feature elaborate carving and the synagogue interiors boast beautiful decoration. The most impressive cemeteries are the three in Siret, on the border with Ukraine. Nearby towns with painted synagogues and cemeteries include Botosani, Suceava, Radauti and Piatra Neamt.
- The Jewish cemeteries and ruins of fortress synagogues in Ukraine. In Sataniv, the synagogue hauntingly retains some of its interior decoration and the tombstones feature elaborate carving, including rare examples of a mystical motif showing three hares joined by the ears chasing

Continued on page 23



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Tamarack Summer Sunday of Culture and Fellowship planned with Bishara Naddaf as guest artist

Joan Hartman, special to the WJN

Haven't you always wanted to learn to play the Darbuka?

What is a darbuka, you ask? Also known as a doumbek or tabla drum—and in English as a goblet or chalice drum—the darbuka is a hand drum of very ancient origin used in a wide variety of traditional Near Eastern music.

This summer, Ann Arborites will have a unique opportunity to study with a master of the instrument and perform the darbuka in concert. On Sunday, July 22, under a special grant from the Kellogg Foundation, the Hebrew Day School of Ann Arbor is sponsoring a day of music fellowship at Camp Tamarack featuring darbuka master Bishara Naddaf as guest artist. The day will also include fun camp activities such as boating and swimming. The event is open to the entire community; no musical experience is required.

Bishara Naddaf is an Arab-Israeli musician from the Christian Arab community of Nazareth who is the percussionist for, and one of the founding members of Shesh-Besh, the Arab/Jewish Ensemble of the Israeli Philharmonic Orchestra. This group of four Jewish musicians from the Philharmonic and four of Israel's best Arab-Israeli musicians performs worldwide, delivering a musical message of hope for peace between the Arab and Jewish Israeli populations of Israel.

Even during the tensest days of the intifada, the musicians of the Shesh-Besh ensemble continued to perform before mixed—and appreciative—Arab and Jewish audiences. Shesh-Besh has been described by actor Leonard Nimoy, who sponsored one of their recent concerts in the United States, as a "unique group of classical artists from the Israeli Philharmonic Orchestra and their equally skilled colleagues from the Arab musical tradition," which "reflect[s] the best of multicultural Israel today."

When asked recently about attitudes among Arab and Jewish members of Shesh-Besh, which takes its name from a game similar to backgammon, Naddaf was effusive. "We're first of all musicians and human beings, and in that there's no difference between Arab and Jew," he said. "We love each other and we embrace each other."

In addition to concertizing, Naddaf's professional musical life is substantially dedicated to the twin missions of teaching music to children and to peace and coexistence among the various populations of Israel. He performs in concert and teaches for Peace Child Israel, a group that teaches coexistence using theater and the arts. Arab and Jewish teens work with counterparts from around the country to create original dramas about coexistence, which are then performed publicly. Each group is co-facilitated by two professionals, Arab and Jew, one with a background in theatre and the other in group-facilitation and social work.

Through the Peace Child Israel program, Jewish and Arab kids meet to understand each other and work out their feelings toward the conflict and the "other side." The group's mission is to provide education towards democracy and equal rights as a way of life for both peoples while maintaining the unique identity of both, encouraging and strengthening a willingness to respect others' views even if they disagree, developing tolerance and empathy towards others, and involving parents and community at-large in the process and in adoption of the organization's objectives. Teenagers also meet their counterparts from around the country and feel that they are part of a movement for peace-building.

Drumming with Bishara Naddaf.

In addition to teaching for Peace Child Israel, Naddaf teaches darbuka in ten elementary schools, at the Lewinsky teachers' College, and at the Oranim Seminar. He is a consultant to the Israel Ministry of Education in the field of training music teachers.

As part of the Israel Philharmonic's Keynote student education program, Naddaf's students from three schools in the Jezreel Valley, with combined Arab and Jewish populations, performed with the Israel Philharmonic in Tel Aviv. The students had the entire hall dancing and clapping. KeyNote is the Israel Philharmonic's classical music education program reaching 20,000 students every year, 20% of them from Arab communities. Children start attending Philharmonic concerts in third grade and progress through progressively more challenging programs. KeyNote specializes in introducing repertoire, first to the teachers, then in the classroom with small ensembles, all in preparation for full orchestra concerts.

While largely self-taught as a percussionist, Naddaf as a child was surrounded by music and musicians; his father was an accomplished singer, and his brother a violinist. He began in 1990 to study with the renowned Egyptian percussionist Mahmoud Hamouda. He has maintained this valuable relationship over the past twelve years and has been recognized by being awarded the coveted Certificate of Artistry from the Union of Egyptian Artists. Naddaf has performed in twenty countries and his television appearances have included broadcasts on Israel, Jordan, Egypt and Saudi Arabia Broadcasting Authorities. He has appeared with members of the Israel Philharmonic Orchestra at the Tanglewood Music Festival in the United States and has performed at the JVC Jazz Festival in New York's Carnegie Hall, introducing the darbuka in that hall for the first time. He has also performed at The Rezidens Hall in the Lodvek Palace and the Deutsch Museum both in Munich, Germany, as well as concertizing in Spain, Italy, Switzerland, Canada, the United Kingdom, Belgium, France, Holland, Greece, Jordan, Egypt and across the United States.

The day of culture on Sunday, July 22, with Naddaf as guest artist, will include separate darbuka lessons for adults and kids, a joint concert, team-building activities, as well as traditional camp activities. The day (9:30 a.m.–4:30 p.m.) costs $15 per adult and $10 for children under the age of 18 and includes lunch. Space is limited; to reserve call the HDS School office, 971-4633, or email darbukaday@hdsaa.org. ■

JCC Maccabi Team to attend Maccabi Games in Houston

Craig Pollack, special to the WJN

The JCC will be sending a delegation of seven 13-16 year old athletes and their coaches to Houston, Texas August 5-10 for the 2007 Maccabi Games. The Ann Arbor delegation will compete against other Jewish athletes from all over the United States and as far away as Mexico, Israel, Venezuela and Great Britain. This year's sites include Houston, Baltimore. Maryland, and Orange County, California. These locations will play host to over 6,000 Jewish teens who will be competing in an Olympic style events.

Each delegation member has a chance to participate in one of fourteen different sporting events and at the same time create memories that will last a lifetime. Since 1982, over 100,000 teens have benefited from the Maccabi experience. The energy and excitement of the Games make it a unique and unforgettable experience for every participant, from athletes to volunteers, from coaches to host families.

The JCC Maccabi Games can be called the Olympics for Jewish teens, but they serve a larger purpose than athletic competition. The Games also promote community involvement, teamwork, and pride in being Jewish.

This year Craig Pollack will be assuming the role of delegation head, replacing longtime and much appreciated delegation head, Jean Christian. Ryan Christian and Max Owen will be returning as coaches.

2007 Ann Arbor Maccabi Games Delegation: Ethan Cohen, Noah Share, Noah Trobe, Adam Hansell, William Scheiman, Noam Zimet, Gil Eisbruch. ■

Camp Raanana receives Coca Cola funding for community service programs

Miriam Rinn, special to the WJN

Camp Ranana campers will benefit this summer from the Days of Caring and Sharing community service program, made possible thought the JCC Association with generous sponsorship of the Coca Cola Company®. The program is offered to summer camps to help their communities. Thirty-two day camps (including Camp Ranana) and seven resident camps have been awarded grants to fund activities and projects focused on improving the world we live in. To help ground the Days of Caring and Sharing activities in Jewish values, JCC Association's Mandel Center for Jewish Education has developed companion curricular units about *tzedakah*, the Jewish concept of justice and charity.

Summer 2006 carnival at Highpoint School

Patterned on the Days of Caring and Sharing projects at the JCC Maccabi Games each August, participating camps spend a day working on service activities that contribute to the welfare of the community. Camp Raanana campers will spend the day with students from Highpoint School, a local school for physically and mentally challenged children. Campers will learn about living with disability and have the opportunity to get to know Highpoint students. The day will close with a fun and exciting carnival that will include bouncers and games where everyone can participate.

JCC Association held training sessions for the Days of Caring and Sharing program at its New York City headquarters, as well as in California and the Midwest.

"From The Coca-Cola Company's perspective, this program is not only a way to enhance the values of our youth, but also a way for them to give back to local communities," said Quinton Martin, vice-president of community marketing, Coca Cola North America. "They learn the meaning of caring for one another, of sharing, of being responsible, and of becoming leaders of today's younger generation."

JCC Association and The Coca Cola Company have had a long-standing and very positive relationship. The Coca Cola Company has been a continental sponsor of the JCC Maccabi Games for over 14 years. JCC Association is very proud of Coca Cola's support, and is particularly pleased to be able to add this meaningful dimension to the camping experience. ■

Fall Kids' Konnection program announced

Craig Pollack, special to the WJN

The Jewish Community Center of Washtenaw County will again offer Kids' Konnection, an afternoon elementary-age childcare program beginning the first day that Ann Arbor Public schools are in session.

The JCC Kids Konnection program provides a safe and nurturing environment for children. Staff planned and supervised activities offer a change from a fast-paced school day while allowing time for socializing, relaxing and recharging. Activities include arts and crafts, cooking, science projects, outdoor play, Judaic programs and Friday Shabbat activities, challah making and drama. Monthly themes, homework supervision, field trips, and nutritious snacks are all part of the fun as well.

A schedule of snacks and activities is regularly posted and weekly emails keep parents up-to-date with Kids Konnection happenings. Brandi Goodman will continue to be the Kids' Konnection Coordinator this year.

For more information or to register, contact Craig Pollack at 971-0990 or email craigpollack@jccfed.org. ■

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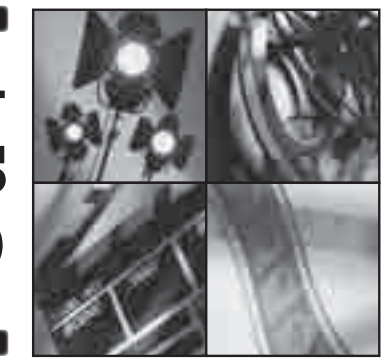

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HDS grandparents share their stories

Dina Shtull and Joan Hartman, special to the WJN

There is a unique, unconditional, and pure joy when a child and a grandparent hug; feelings of love couldn't be deeper. To honor the special place that grandparents hold in the lives of children, Hebrew Day School of Ann Arbor invited grandparents as well as special "grandfriends" for a morning with the children. The morning coincided with the school's Yom Ha'atzmaut (Israel Independence Day) celebration, and included song and dance performances by the children, a special brunch, and time in the classroom to share learning experiences and to tell stories. HDS was honored not only by grandparents, but also by great-grandparents as well as grandfriends who came to share the morning.

The theme of the song and dance performances was Jerusalem, in honor of the 40th anniversary of the reunification of the east and west sides of the city, and in honor of one of the most beautiful and most holy cities in the world. Included in the program were the well known songs "Jerusalem of Gold" and "Me'al Pisgat Har HaTsofim" – looking down on Jerusalem from the top of a mountain and wishing everyone peace.

In the classrooms, the grandparents got involved in the lessons of the day. Some of the activities they did together with their grandchildren included dividing up a chocolate candy bar to learn about fractions; measuring a grandchild's waist as part of a unit on the human body, clothing and manufacturing; learning an Israeli dance, and drawing the pose of a grandchild.

Grandparents and grandfriends were also asked to bring a memory or short story to share with the children. What was their childhood like? Where did they go to school? What did they do after school? The stories were varied, and often highlighted the special relationships that these grandparents had with their grandparents and even their great-grandparents. Here are some of the special memories told in the classrooms that morning.

"My Nana taught me everything about Shabbat," said Karen Zivan, "Nana" (grandmother) to Brayan Zivan in the first grade. "I went to her house every Friday after school to

help her prepare for Shabbat. She let me make Matza balls with her, just like you made with me on Pesach." Karen described how her own grandparents had come to the United States as immigrants, and how, when they found there was no synagogue in their neighborhood, they got together with neighbors and built one, the Etz Chaim synagogue in Brooklyn, which she hopes to show to Brayan one day. Brayan's grandfather Sy described his life in Hebrew school in Jamaica, New York, and how he has a strong recollection of reading the "Yigdal" prayer in front of his entire class for the first time, without any errors, and how the whole class applauded. He told Brayan that he "could not be prouder" when he watches and listens to Brayan "bench" after meals and when he hears of Brayan's progress in reading Hebrew.

Jonah (4th grade) and Max Schmidt's (1st grade) grandmother, Sharon Schmidt, recalled a now almost foreign world in which

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she had no television set, her parents shared a telephone line with another family and had to take turns making calls, the family gathered around the radio every night, and she came home from school every day for lunch. But some things have stayed the same: her favorite Nancy Drew mystery books, going to camp, riding her bicycle, playing jacks.

Chuck Newman, "Zayde" to Natan Zekic in the first grade, described growing up in a world of scarcity during World War II, where his father heated his house by shoveling coal into the basement furnace. "The year I was born a great war started, World War II," said Chuck. "Everything was very scarce as the government wanted things used for the army. My mother used to pour the grease from her cooking into a coffee can. When she had a full can, she would take it and the other items she had saved to a government office so it could be processed and used again." Chuck described much more modest playthings too: "some of my toys were cowboys and Indians that were drawings printed on paper. My parents would cut them out and paste them onto cardboard. There were paper outfits that I would put on them. A lot of my toys were made of cardboard." Chuck brought Natan's "Bubbe" (great-grandmother), Dorothy Newman, to participate in the day as well, and asked Natan not to tell Bubbe how Chuck used to stay up late watching the family's one television set when she thought he was asleep!

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Chuck's wife, "Safta" (grandmother), Sharon Newman, related how she "would read a book every chance" she had, even "sitting in my bedroom closet reading at night so my parents wouldn't see that the light was on." Natan could see that his Zayde Chuck and his Safta Sharon had a lot in common when they met!

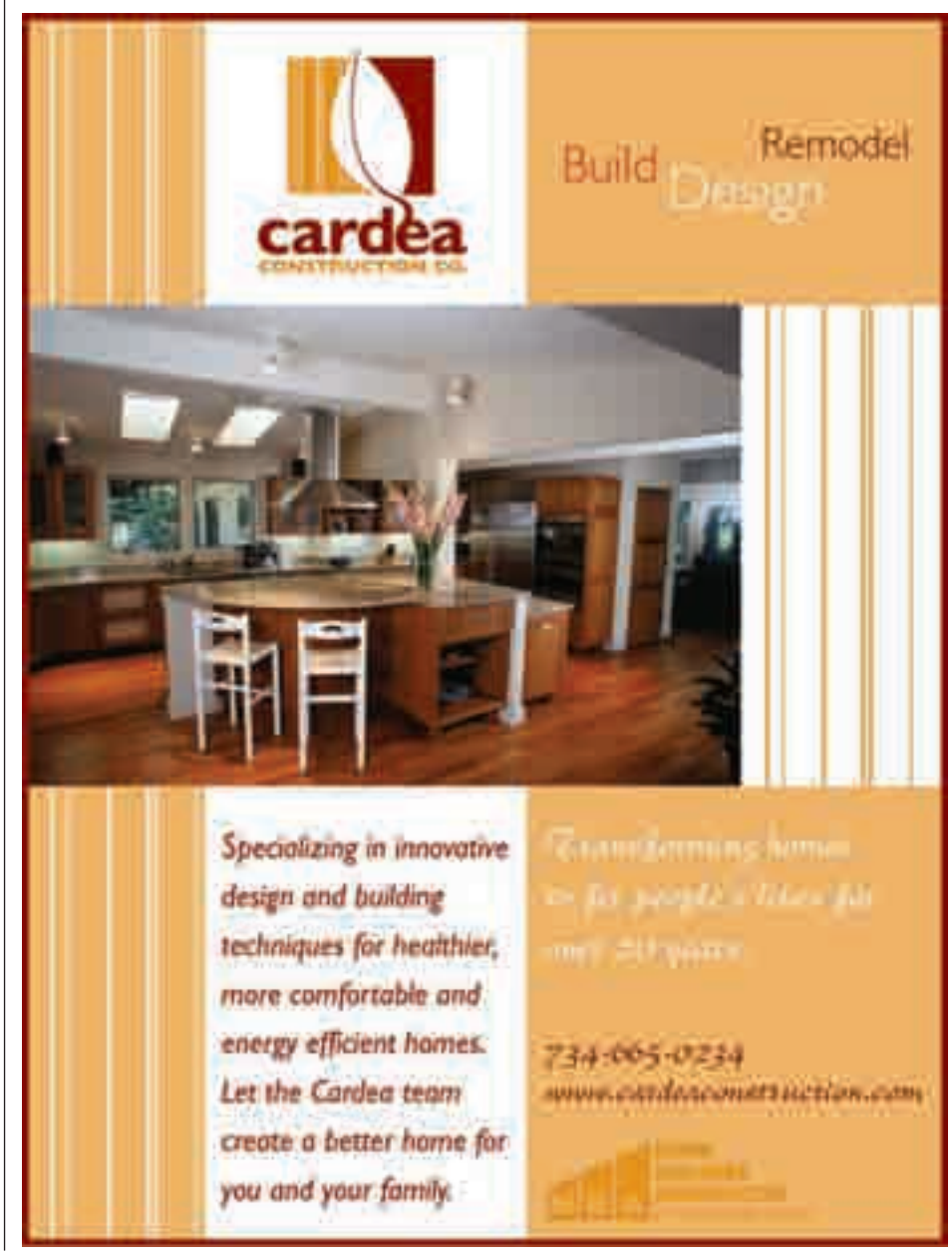
Margaret Eichner, "Bubbie" to Jonah (Kindergarten) and Kobi (2nd grade) Eichner, talked about the funny stories her own grandmother Sophie used to tell her when she was small. She especially loved hearing stories about her own father, how he supposedly ate mud pies and was always getting into trouble. At her grandparents' apartment she would eat "wonderful cherry tarts with cream cheese dough" and her grandparents would take her to the movies and ply her with her favorite treat, sour cherry hard candy. She reminisced about how she and her cousin would "go into Gramma Sophie's bedroom and try on her hats and all her costume jewelry. She had huge boxes filled with jewelry and others filled with the most gorgeous buttons. We used to dump everything out onto the bed so we could see all the treasures."

Marty Solomon, grandmother of Seth (4th grade), Noah and Ethan Stancroff (1st grade), who grew up in a small town on Lake Michigan, described how "water and sand, ice and snow were a big part" of her childhood. "Life at this time was very simple—no TV's, computers, game-boys. Our imaginations were our playgrounds. We read books, traded comic books, played board games, listened to the radio, and always played games outdoors with the neighborhood kids." Marty drew a map for her grandchildren of one of her favorite places, the Pere Marquette Lake. She described how she would ice skate and ice fish with friends on the lake, and would skate clear across the lake to Buttersville, a peninsula that divided Pere Marquette from Lake Michigan. She would "cross the peninsula to the 'big' lake" which was very exciting. "Huge banks of ice and snow blanketed the coastline. My friends and I would pretend to be explorers traipsing over the 'icebergs.'"

Judy Gessner, grandmother of Leah Shira (3rd grade) and Avi (1st grade) Weingarten, described an unforgettable experience she had when she was 9 and went to Girl Scout camp. "We slept outside in the meadow. There were no tents. I remember seeing the stars, planets, and Milky Way. Everything was so sparking, clear, and bright. It was the most beautiful thing I had ever seen. I could hardly sleep. Eventually, I fell asleep and woke up with a wet face. When you sleep under the stars without a tent, you wake up in the morning with dew on your face."

There was much laughter and even tears during the day, and of course, there were plenty of wonderful hugs that brought wide smiles and pure joy to everyone—whether you were 5 years old or 93. ■

Photos (from left to right)
1 - Daniel Hirshbein with grandfather Bob Davidow
2 - Zoie Palan with grandfriend Jayne Harary
3 - Zach Colton with grandfriend Lea Grossman
4 - Oren Steiner with grandmother Judy Cohen
5 - Elianna Shwayder with grandmother Joan Shwayder Freeman
6 - Jonah Eichner with grandmother Maida Portnoy
7 - Shoshana Leflein with grandmother Mary Silverman!



Playing for Time

Sandor Slomovits, special to the WJN

I could not get tickets to see Arthur Miller's play, *Playing for Time* when it was staged at the University of Michigan in early April, but I did go to see the made-for-TV movie of the same name when it showed at the downtown branch of the Ann Arbor

District Library a few weeks later. Miller based both his screenplay and the stage play of *Playing for Time* on a memoir, *The Musicians of Auschwitz*, by the Parisian singer Fania Fenelon, who was a member of the now legendary women's inmate orchestra in Auschwitz. Fenelon and the other women, led by concert violinist Alma Rose, Gustav Mahler's niece, accompanied their fellow inmates as they were marched to forced labor every day, but they were also ordered to play concerts for their Nazi guards, including the infamous Dr. Josef Mengele.

The 1980 multiple Emmy award-winning movie, featuring Vanessa Redgrave in the leading role, is brutally horrifying, though undoubtedly it can't even remotely recreate the reality of what Auschwitz must have been like. But we get the idea. And those of us who have heard first hand experiences by survivors, know that the events depicted are sadly all too accurate and not at all inflated.

After the women, following a ghastly train ride, first arrive in Auschwitz, they are forced to strip and their heads are shaved. The callous treatment of the women by the Nazi barbers in the movie echoed all too closely my own mother's tales of her first day in the Ravensbrück concentration camp. There the Nazis cruelly baited them, "How short would you like your hair?" When the women, confused and hesitant, shyly indicated a length, pointing to a spot on their neck or shoulder, the barbers viciously hacked off all their hair, handed them a mirror and said, "How do you like the modern styling I gave you?" My mother recalled, "I'll never forget the wailing when we saw ourselves in those mirrors."

Redgrave was not the first choice to play Fenelon. The role was originally offered to Barbra Streisand, and Fenelon herself hoped that Liza Minneli would play her. Redgrave was also a controversial choice because she was, at the time of the filming in 1980, an outspoken supporter of the Palestine Liberation Organization. Be that as it may, she is brilliant in the film and there is no denying her artistic courage, or the lengths to which she went to portray Fenelon, including starving herself to look gaunt and shaving her head for the part.

In a recent *Newsweek* article about historian Saul Friedländer's book *The Years of Extermination: Nazi Germany and the Jews 1939-1945*, David Gates quotes Himmler, "on easing the stress of hands-on mass murder: 'Evenings should be devoted to music, to lectures and to introducing our men into the beautiful domains of German spiritual and emotional life.'" One more proof, if one more is needed, of the absolutely insane disconnects in Nazi lives.

Music and survival in the Camps were linked for many others besides the women depicted in this story. I can think of two examples just from my own family and circle of friends. My father used to recall that when the Nazi guards in charge of his section of the *munkaszolgálat*, the forced labor units attached to the Hungarian and German armies, discovered that he had a fine singing voice, he was often ordered to entertain them. In exchange, he received a little extra food and occasional rest. Arie Lipsky, the distinguished cellist, flautist and conductor of the Ann Arbor Symphony has related how his father played violin for the guards in Auschwitz for similar rewards. Both Lipsky's father and mine attributed their survival in part to their musical skills.

I continue watching, remembering, recording. I am reminded over and over that even simply observing these things, to speak nothing of having had to endure them, is very hard.

The author Kurt Vonnegut, once said, "I need no other proof of God than the existence of music." In the hell on earth that was Auschwitz, with the monstrous devil that was Mengele, many—understandably—lost all faith in a just and merciful God. In *Playing for Time*, God has no role at all. He is not even mentioned. It is only people who are responsible for all that happens. However, Fenelon, and Miller, resolutely refuse to simply demonize the Nazis, while at the same time certainly not shrinking from portraying the rampant cruelty that drove them. Fenelon's character repeatedly insists on retaining her human values, rather than sinking to the bestial behavior of many of their guards and even fellow inmates, while Mengele and others are shown to be capable of being deeply moved by music despite their ability to simultaneously turn a blind eye and a deaf ear to the suffering of their victims.

Miller also does not resort to any sentimentality. No "Music hath charms to soothe the savage breast," in *Playing for Time*. Music does not save or triumph over all. The women's music temporarily ensures their own survival, but no one else's.

The only time, it seemed to me, that the movie struck a false note was in the ending, a sappy scene of Fenelon singing the Marseilles for an interview with a radio reporter. It was an ending, as I learned after, that Miller himself eschewed when he later adapted the play from the screenplay.

Walking home after viewing the movie at the library, I felt numb, drained, furious and a myriad of other jumbled emotions, just as I did after seeing *Schindler's List, Shoah,* and other films about the Holocaust. These things must be seen, these events must be recalled, if there is to be any hope of preventing still more Holocausts—and Rwandas and Darfurs. In the movie, Shmuel, an old inmate at Auschwitz, repeatedly urges Fenelon not to turn away, to remember. By way of contrast, Alma Rose is always commanding her to simply focus on the music. In the movie, it is Rose who dies and Fenelon who survives.

I too try not to turn away. I continue watching, remembering, recording. I am reminded over and over that even simply observing these things, to speak nothing of having had to endure them, is very hard.

The day after I saw the movie, someone asked me what I thought of it. An old Israeli saying came into my mind. "*Haya tov, v'tov sh'haya*." It was good. And it is good that it was. ■

ECC to become demonstration site for High/Scope Early Childhood Curriculum

Peretz Hirshbein, special to the WJN

The JCC Early Childhood Center has entered into a unique partnership with the High/Scope Educational Research Foundation, one of the world's premier institutions of early childhood research and curriculum development. The Early Childhood Center will be working closely with High/Scope consultants to implement the High/Scope approach over the next school year. After full implementation, the ECC will serve as a showcase for the approach in infant/toddler, full-day, and culturally-specific settings.

High/Scope is not new to the ECC. Several years ago, Assistant Director Peretz Hirshbein and long-time teacher Carolyn McCombs had the opportunity to be trained as High/Scope teachers by taking an intensive four-week teacher training course. According to Hirshbein, "The High/Scope approach to education assumes that children are powerful, self-motivated learners. If we as educators provide children with a variety of materials and experiences and both engage with and listen to the children, we will develop children who love to learn." Since then, many of the features of the High/Scope curriculum, such as active learning, adult-child partnerships, problem solving and planning around children's interests have made their way into the ECC's programs.

The ECC will serve as a showcase for the High Scope approach in infant/toddler, full-day, and culturally-specific settings.

ECC Director Noreen DeYoung states, "The partnership with High/Scope is an opportunity to take what Peretz and Carolyn brought back to our preschool, and extend it consistently throughout the entire ECC program. We also see High/Scope's focus on child-centered learning as a great way to integrate our Jewish curriculum even more effectively." Since January 2007, the ECC has focused all of its in-service training sessions on the High/Scope curriculum and in addition, Director Noreen DeYoung and Lead Teacher Michelle Paris have also taken the High/Scope teacher training course. Over the next year, DeYoung and Hirshbein will be trained as High/Scope trainers as well, giving the ECC the ability to perpetuate the approach.

The High/Scope educational approach, developed and refined over the past 40 years, offers strategies and techniques for interacting with children in ways that help them become independent thinkers and accomplished problem solvers. Founded by local educator David Weikart in 1970, High/Scope sought to build on Weikart's early childhood study, called the Perry Preschool study, which showed the positive societal effects of high-quality preschool education. This study also served as the legislative justification for Head Start. The Ypsilanti-based foundation conducts research and develops curricula as it seeks to answer the question, "What are the features of a high-quality preschool education?"

High/Scope has training institutes around the world, as well as a half-day demonstration preschool at its headquarters in Ypsilanti. In recent years however, the Foundation has become interested in being able to demonstrate High/Scope executed both in a full-day environment, and in an infant/toddler setting. The Foundation approached the JCC Early Childhood Center, and a partnership was born. ■

To learn more about the ECC, visit www.jccannarbor.org, and for additional information on High/Scope, go to www.highscope.org.

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Tolerance shines on 'Sesame Street'

byDaniel Estrin

JERUSALEM (JTA) -- Sunny days are sweeping the clouds away in the Middle East — with the help of a few furry neighbors.

Even as it emerges that Hamas has been using a Mickey Mouse lookalike to indoctrinate young children for war against Israel, "Sesame Street" is returning to Israeli and Palestinian televisions. New Muppets are joining veteran characters to empower children amid new social and political realities in their respective societies.

"Rechov Sumsum," a co-production of Sesame Workshop and the Israeli cable channel Hop!, returned last December at Chanukah time. The new Palestinian version of the show, "Shara'a Simsim," will air on the independent Palestinian Ma'an network starting May 15.

"The entire world is focused on this place," said Gary Knell, president of Sesame Workshop, which produces the popular educational television program. "We don't expect the world to live in peace because of 'Sesame Street'; we aren't that naive. But we can contribute to a culture of peaceful conflict resolution and self-esteem."

Knell toured the Middle East productions of "Sesame Street" last week with visits to Egypt, Jordan, the Palestinian Authority and Israel. His last stop was an Arab-Jewish kindergarten in Jerusalem, where he joined Israeli Education Minister Yuli Tamir to launch the distribution in May of 5,000 free educational kits in Hebrew and Arabic to every kindergartener in Israel.

The kits include music from the show, educational computer games and classroom activities that reinforce "Sesame Street" messages.

"We are using 'Sesame Street' activities to create a process of tolerance, understanding and mutual learning," Tamir said. "It opens up a new way to deal with conflict, teaching kids how to work together despite their differences."

In addition to the Israeli kits, Sesame Workshop is distributing 10,000 kits based on the Palestinian production to every first-grader in the West Bank and Gaza.

"Rechov Sumsum," which aired originally in the 1980s, went off the air in 1997 due to a lack of funding. That lack of support also doomed the Palestinian version in 1997, the year it had debuted.

Funding for the new "Rechov Sumsum" is coming from foundations and private donors. "Shara'a Simsim" is being supported by, among others, the Netherlands Ministry of Foreign Affairs, the Ford Foundation, the government of Canada and the United Nations Educational, Scientific and Cultural Organization.

After the shows ended in 1997, a joint Palestinian-Israeli production in the planning stages was shelved when the Palestinians launched the second intifada in 2000.

Instead, a limited series called "Sesame Stories" was produced in 2004 by independent Israeli, Palestinian and Jordanian production teams. The animations and live-action episodes were dubbed and aired on each other's series.

"The Muppets couldn't speak each other's languages, but they connected over falafel and hummus, and a common dislike of onions," Knell said.

The new Israeli and Palestinian shows are produced independently, placing an emphasis on educating children about their own societies. Like any "Sesame Street," they also teach basic skills like numbers and letters, good manners and keeping the environment clean.

"Rechov Sumsum" teaches tolerance by portraying a street inhabited by Israelis of varying backgrounds who live together peacefully: Jews and Arabs, religious and secular, veterans and immigrants. The neighbors are real-life children and adult characters, including a Jewish man named Tzahi, an Arab woman named Ibtisam, a Russian woman named Irina and an Ethiopian student named Malkamo.

They are joined by a cast of Muppets that includes past characters Noah and Brosh, the

2006 *Rechov Sumsum* cast members

Israeli Bert and Ernie; Moishe Ufnik, the Israeli Oscar, a cantankerous grouch who lives in a garbage can; plus two new Muppet residents: Abigail, a bubbly, pink-haired 3-year-old, and the artistically inclined Mahboub, the first Arab-Israeli Muppet.

"Children today growing up in Israel are living in a very tense time," said Alona Apt, the producer of "Rechov Sumsum." "They are affected at a very early age in terms of their aggressiveness to each other. The main goal is to show a different kind of reality, a different kind of street, to show children what common life can look like."

Tolerance of diversity is not the only message from "Rechov Sumsum." A song called "The Sound of Silence" teaches children to consider softening their tone of voice.

"Israelis are very loud," Apt said. "Many people are upset about it, but no one does anything about it. So it's a song about thinking twice about using the right pitch for what you want to say. Do you really need to speak so loud with someone who is just nearby?"

"Shara'a Simsim" this season is aiming to empower Palestinian boys, who increasingly are resorting to violence as a result of increasing poverty and unemployment, according to a Palestinian government study. They also are subjected to incitement to anti-Israel violence in Palestinian schools, summer camps and media.

Indeed, news of the new "Sesame Street" shows was overshadowed in early May when it was revealed that a Hamas TV station was using a Mickey Mouse clone to spread its message of fundamentalism and jihad to Palestinian toddlers. Hamas, the terrorist group that heads the Palestinian Authority, announced that it was suspending the show after the news provoked a storm of criticism.

Still, those dark clouds won't rain on Sesame Street. On "Shara'a Simsim," a new real-life character was introduced this season as a role model for boys: Salim, a young fix-it man who lends an ear to the show's two Muppet stars, a rooster named Kareem and his younger female friend, Haneen.

In one episode, a storm destroys a swing set and uproots trees, leaving Haneen and Kareem angry that "things have been destroyed forever." Salim in turn encourages the two to gather their neighbors to clean up the mess.

"What they find is that, just as they had built 'Sesame Street' in the first place, they can rebuild it and even make it a better place," said Cairo Arafat, the content editor of "Shara'a Simsim." "The more we give to our community, the better it gets."

While the "Sesame Street" messages of tolerance and self-empowerment are aimed at young Israeli and Palestinian viewers, their parents might be able to learn a few things from the show as well.

"I wish that parents would sit down and watch this show more than children, on both sides," Arafat said. "I think that a lot of what we try to teach children in preschool—the idea of respect for the self, respect for the other, understanding and having empathy—are things that we have lost as adults." ■

Story of 'Arab Schindler' a powerful lesson

by Armin Rosen

NEW YORK (JTA) — Some see Khaled Abdelwahhab as an "Arab Oskar Schindler" for risking his life to shelter Jews while Tunisia was under Nazi occupation.

Robert Satloff, executive director of the Washington Institute for Near East Policy, sees the Tunisian farmer as "a very powerful symbol from a historical point of view."

He believes Abdelwahhab's tale of heroism, and other stories Satloff collected of Arab actions during the Holocaust — from indifference to collaboration to attempts at saving and sheltering Jews — would "turn the discussion of the Holocaust on its head" in the Arab and Muslim world, where Holocaust denial is rampant.

Speaking about his latest book, *Among the Righteous: Lost Stories from the Holocaust's Long Reach into Arab Lands*, on April 25 at Yeshiva University in New York, Satloff said the stories of Abdelwahhab and others reveal no difference between reactions to the Holocaust in Europe and the Arab world. Event sponsors included Y.U.'s Stern College for Women and the Simon Wiesenthal Center.

Satloff said the book explains that the Holocaust is part of both the Arab and Jewish experience. He nominated Abdelwahhab, who hid 24 Jews on his family farm for months during the Nazi occupation, for the distinction of "Righteous Among the Nations" at the Yad Vashem Holocaust Memorial in Israel. Abdelwahhab would be the first Arab among nearly 22,000 "Righteous Gentiles."

Spreading the word about Abdelwahhab's actions could help breed the kind of tolerance needed to heal rifts between the Arab and Jewish communities, Satloff said.

Abdelwahhab's daughter Faiza, who joined Satloff at the Y.U. presentation, said she hopes her father's story will "help Jews and Arabs to become more like they were in Tunisia" before World War II.

"We were very mixed," Faiza said of the town where she grew up. "Thirty percent were Italian and French. Thirty percent were mixed [Arab and French], and 30 percent were Jewish. Everyone got along together very well."

Faiza remembered her father as a "very stubborn person" who saw no difference between the various ethnic and religious groups in his hometown.

Satloff said Abdelwahhab's nonchalance about his actions was similar to that of other non-Jewish rescuers during the Holocaust.

Khaled Abdelwahhab

"They have very humble motivations," Satloff said. "I don't see any difference here." Faiza said she did not learn that her father had sheltered Jews until Satloff uncovered it while researching his book.

But she wasn't surprised. Since Abdelwahhab, who died 10 years ago, lived in a society with fewer distinctions separating people, she and Satloff both characterized his deed as a "natural" thing to do for his fellow countrymen.

Satloff hopes that for the Arab world, recapturing this neglected aspect of its history will mean accepting the basic premises of the Holocaust. Holocaust denial is rampant in the Arab world, even in schools and government-sponsored media, with many Arabs apparently believing that denying the Holocaust will undermine Israel's legitimacy.

Satloff said the September 11, 2001, terrorist attacks provided the "trigger" for his work, as he began to deeply consider the societies from which the attackers sprang.

"It got me thinking about Holocaust education in Arab society," Satloff said. The book "is my modest way of fighting the hatred of 9/11."

He said he tried "to make the Holocaust a story acceptable to Arabs. So I talk about choices Arabs made; it's an Arab story."

With the book available in Farsi and Arabic, Satloff hopes it will help counter the "grotesque view of the Holocaust that is being propagated" in the Middle East and allow Arabs to "access their sides of the story" of the Holocaust. ■

Herod tomb found in Judean Desert

by Brenda Gazzar and Dan Baron

JERUSALEM (JTA)— Ruthlessly lavish in his lifetime and a villain of Jewish and Christian narratives alike, the biblical King Herod has captured the world's imagination anew with the discovery of his tomb outside Jerusalem.

Hebrew University archeologists last month announced the find of the first-century BCE monarch's grave, sarcophagus and mausoleum at the Herodium ruins in the Judean Desert after more than three decades of digging.

"This is the only site that carries his name and the site where he chose to be buried and to memorialize himself— all of this with the integration of a huge, unique palace at the fringe of the desert," team leader Professor Ehud Netzer said. "Therefore the unearthing of his tomb marks the climax of research at this site."

No human remains were among the relics, possibly due to grave robbers or what the university described as "nationalist vandalism" in ancient Judea. It said the sarcophagus and mausoleum had suffered extensive damage, apparently by Jewish zealots who waged a revolt against Roman occupiers in 66-72 C.E. "The rebels were known for their hatred of Herod and all that he stood for as a 'puppet ruler' for the Romans," the university said in a statement.

The find is one of the most important discoveries from the Second Temple period.

Herod, a convert to Judaism whom the Romans appointed king of Judea, was considered a great builder and administrator who dramatically expanded and renovated the Second Temple, refurbished the fortress at Masada, rebuilt water supplies for Jerusalem, and built the cities of Caesarea and Herodium.

He also is remembered as a ruthless ruler who did not hesitate to eliminate potential rivals, including one of his many wives and two of his children.

Herod's outsized ego has an especially grim resonance for Christians: The New Testament records that upon hearing that a new messiah, or "King of the Jews," would be born in Bethlehem, Herod ordered the slaughter of the town's male children.

Jesus survived, according to the Christian narrative, because his parents escaped to Egypt.

Herodium, which included a huge palace at the edge of the desert near Bethlehem, is where the king chose to be buried and memorialized.

Netzer, considered a world expert on Herodian architecture, began his search for Herod's tomb more than three decades ago. After digging in various spots on Mount Herodium, Netzer said the team knew it was close to the tomb when they found the first pieces of a "monumental" sarcophagus made of hard limestone during excavations on the northeastern slope.

"There is only one or two of its kind found so far" in the country, Netzer said. "It's not that every rich Jew or citizen of this time could afford it. It's really a royal one."

Netzer's team of archeologists Ya'akov Kalman, Roi Porath and local Bedouins also unearthed part of a platform of dressed limestone — about 30-by-30 feet — that belonged to the mausoleum. Other "high-quality" artifacts found at the site included decorated urns similar to those found on burial monuments of the Nabatean culture.

No inscriptions have been found, but the team says circumstantial evidence — an account of Herod's funeral at the site by the historian Josephus Flavius, the lucrative artifacts and remnants found, and historical records indicating Herod's decision to be buried there — points to this being the king's burial site.

According to the archeologists, Herodium included a prefabricated "tomb estate" for the king with a mikvah for ritual purification of the corpse. There also was a "monumental" flight of stairs — 20 feet wide — up which the bier was carried.

Josephus' book *The Jewish Wars* describes the funeral at Herodium in detail. Herod's son Archelaus, Josephus wrote, "brought forth all the royal ornaments to accompany the procession in honor of the deceased. The bier was of solid gold, studded with precious stones, and had a covering of purple, embroidered with various colors; on this lay the body enveloped in purple robe, a diadem encircling the head and surmounted by a crown of gold, the scepter beside his right hand."

The find is one of the most important discoveries from the Second Temple period, said Oren Gutfeld, professor of classical archeology at the Hebrew University Institute of Archeology.

"Someone so famous, like Herod the Great, Herod the Builder, a dominant person in the history of Israel and who we know about so much from literary sources — from Josephus Flavius — and archaeological finds all over Israel and outside, it's a diamond in the crown," said Gutfeld, who had worked with Netzer at Herodium for three years and has seen the tomb remnants.

Stephen Pfann, president of the University of the Holy Land and a specialist in inscription studies and Second Temple historiography, said Netzer should be congratulated for finding sarcophagus fragments, which indicates "a tomb of someone on the ground who was very rich, affluent, perhaps of great honor."

But he said more work remains to be done. "We don't know whether Archelaus or one of the other sons was buried there with him," Pfann said. "We don't know whether the fragments of the sarcophagus might be of someone else. All we know from history is that he is the only one mentioned as being buried there."

Ze'ev Weiss, also an archeology professor at the Institute of Archeology, said it seems logical that the tomb belonged to Herod based on the discovery of the podium and pieces of the sarcophagus, combined with accounts of the funeral taking place at Herodium.

However, the archeological team and other experts say much excavation work still remains to be done at the site.

In my mind, as an archeologist, there is nothing 100 percent," said Weiss, who worked with Netzer in the early 1980s in the Herodium area. "We have to work, we have to prove it, but still, when we take all the details, I would say there is a high percentage that this is Herod's tomb." ■

Biotech booming in Israel

by Penny Schwartz

BOSTON (JTA) — Israel's life-sciences field is growing so rapidly that even industry trackers are having a tough time keeping up with the number of startups.

Of the approximately 750 Israeli companies in the field, nearly three-quarters were founded in the past 10 years, Yael Rogel-Fuchs, executive director of Israel Life Sciences Industry, or ILSI, told JTA. The non-profit organization was formed about three years ago to promote the country's emerging biotechnology field.

Rogel-Fuchs added that nearly half of the companies were established in the past five years, and 60 companies have been created in the past year or two. There may be more, she said, since companies register daily on the industry's tracking database.

In Israel they call the field "bio med," said Raphael Hofstein, president and CEO of Hadasit Ltd., a subsidiary of the Hadassah Medical Organization in Jerusalem that takes the organization's technologies to market.

"Bio med is, in our minds, a new trademark which represents the strength of Israel as being a place for the convergence of biotechnology and the medical device arena," Hofstein said.

Hofstein and Rogel-Fuchs spoke with JTA about Israel's place in the life-sciences industry at the 2007 BIO International Convention, the world's largest biotechnology gathering and exhibition, which was held May 6-9 at the Boston Convention Center.

In 2005, an estimated 25,000 people in Israel were employed in the life-sciences field.

Representatives from 16 Israeli life-sciences companies and industry groups were among the 1,800 exhibitors. More than 20,000 people attended the event.

In an interview with JTA on the exhibition floor, Hofstein attributed the tremendous growth of the field in Israel to several factors. Among them are extensive academic research in life sciences, significant government support of early-stage research and Israeli entrepreneurs who want to create marketable products.

He points to the huge number of patents developed in Israel; the tiny Jewish state is No. 7 in the world in terms of patents, according to ILSI. In medical devices — which account for 53 percent of the life-sciences industry, according to figures published by ILSI — Israel is No. 1 per capita.

"We have coined a notion that there is a mountain of intellectual property coming out of Israel," Hofstein said.

In 2005, an estimated 25,000 people were employed in the life-sciences field, led by the pharmaceutical sector.

In a competitive industry that makes great promises of medical cures and treatments but is known for losing money, more than one-third of Israel's life-sciences companies are producing revenue, according to ILSI. About a third of the remaining firms are at the seed stage.

One notable success story is the multiple-sclerosis drug developed by professors Ruth Arnon and Michael Sela of the Weizmann Institute and brought to market by Teva under the trademark name Copaxone.

Copaxone sales in 2006 reached $1.4 billion, according to an article by Arnon, former vice president of the Weizmann Institute. Sales are expected to total $46.1 billion for 2002-2007.

Another sign of the industry's growth is the rising number of buyouts, mergers and acquisitions, said Shimon Eckhouse, chairman of Syneron Medical, who has founded eight companies since 1992.

In 2005-06, mergers and acquisitions generated about $1.5 billion, Eckhouse said. Initial public offerings on the Tel Aviv Stock Exchange generated the same amount, he wrote in an e-mail.

"It's a wonderful place to be for investment," Eckhouse said.

That investment is coming mostly from foreigners because of insufficient venture capital in Israel. Some are wary about the many acquisitions by foreign investors.

"It could be viewed as problematic," Hofstein acknowledged. "There is a dilemma. But this is the nature of the beast. The only way to change that is to generate sufficient funds from Israeli sources."

Eli Opper, chief scientist for Israel's Ministry of Industry, Trade and Labor, told JTA that the amount of capital needed for even one drug is enormous, and it takes a long period to bring a product to market. "The combination of these two factors is a real hurdle," Opper said.

Opper, who moderated Israel's panel presentation at the Boston convention, said a small country like Israel must connect with large international companies to finance its emerging life-science companies. New financing tools are needed, he said.

Hofstein said Boston was a prelude to Israel's life-sciences landmark convention, Bio Med 2007, scheduled for June in Haifa. The convention, co-chaired by Hofstein and Arnon, will run in conjunction with an annual gathering on stem-cell research.

The convention is expected to attract 5,000 people to the exhibit hall and lectures, with representatives from companies in Asia, India and Europe.

Israel's contributions to the field are recognized around the world, Hofstein said.

At the end of April, the Michael J. Fox Foundation for Parkinson's Disease singled out two Israeli companies, ProNeuron Biotechnologies and Cell Cure Neurosciences, for grants totaling just above $1 million to spur research aimed at new treatments for Parkinson's patients.

Fox, an actor who suffers from Parkinson's, has taken up the cause of raising awareness and funds for its treatment. In a May 7 keynote address at the Boston convention, Fox prodded industry leaders to do more to bring new treatments to market. "I've been reasonably well treated for 15 years using a drug that's been around for 40 years," he said.

Cell Cure, which is partially owned by a Hadasit subsidiary, is using embryonic stem cells to develop treatment to replace damaged Parkinson's cells, Hofstein said.

The issue of embryonic stem-cell research, so controversial in the United States, poses no such problem in Israel, says Nadav Tamir, Israel's consul general to New England.

In published reports following the announcement of the grants, Benjamin Reubinoff, Cell Cure's chief scientist, said the Knesset has authorized embryonic stem-cell research.

"The Jewish religion and Orthodox rabbis support human embryonic stem-cell research," Reubinoff is quoted as saying in Financial Times Information. "Their priority is to save a human life." ■

Sderot residents escape rockets, find temporary refuge at army camp

by Dina Kraft

GIVAT OLGA, Israel (JTA)—Driven from their homes by Kassam rockets, Eimvet Yitao and her colleagues from a Sderot day care center gather under the shade of a sprawling tree at an army center swapping stories of their fears.

But they talk, too, of their relief at the respite from uncertainty.

"I'm very stressed out," said Yitao, 30, who is eight months pregnant. "I would shout out to my children not to go outside but it was hard for them to listen. Here they are at least free to roam about."

Yitao, who immigrated to Israel from Ethiopia as a girl, looks to the wide plaza lined by park benches with a view of an azure blue Mediterranean Sea. Just down the hill is a swimming pool. A poster board at the entrance to the dining hall lists the day's activities, including a magician for the children, a Shavuot ceremony staged by a local school and a backgammon tournament.

The defense ministry brought some 650 Sderot residents to Olga Village, a hotel complex usually reserved for soldiers on break from combat duty.

"We try to help in every way, even small ways like providing baby bottles, laundry, diapers, toothpaste," said Lt. Col. Ramy Ben-Haim, the army officer in charge of the evacuees at the complex. "Whatever they did not bring from home we try to give them."

Ben-Haim also detailed plans for the upcoming days, including a festive Shavuot meal and a dance party for the evacuees.

"These people have been through a lot," he said. "They deserve at least this."

Prime Minister Ehud Olmert was reluctant to evacuate even a small number of residents, saying it was bad for Israel's image, but he found himself under increasing pressure to do so by residents.

Some say the pressure intensified after the Russian-Israeli billionaire Arcady Gaydamak picked up the costs to bus residents to the southern cities of Eilat and Beersheba. Several thousands reportedly have fled.

Sderot, a southern Israeli town that borders Gaza, has been the target of thousands of rocket attacks by Palestinian militants over the past six years. The rocket fire has intensified in recent weeks, claiming at least one life, injuring several residents and destroying homes. More than 100 rockets reportedly have been fired into southern Israel in the past week. One woman was killed by rocket fire.

"Since I gave birth to my first child seven years ago Kassam rockets have been falling," Yitao said. "I always wonder what will be, how my children might be affected. If we move it would be a victory for the other side, but if we stay will it lead to problems for the kids and their development?"

The other women describe how their children have regressed: Teenagers awake from nightmares shouting out warnings of imagined attacks; others are terrified to stay home alone and cling to their mothers.

"There is no place where a Kassam has not fallen," said Hanni Butbul, 36, a manager of the day care center. "There is no adult nor child who has not seen with his or her own eyes where one has fallen."

Life in Sderot, Butbul says, is one of "frustration and fear."

Many of the arrivals to Olga Village say it is their first time leaving Sderot while the city was under attack. Schools have shut down, as have many businesses. Some residents feel the government has forgotten them, and to some degree other Israelis have, too.

Some say they are angry that there have been no wide-scale Israeli reprisal attacks into Gaza, despite the onslaught of rocket attacks. Late in May, however, the air force was striking back, launching targeted raids on leading Hamas figures that have led to their deaths as well as civilian casualties.

Some believe Sderot has been neglected because it's a working-class town and about half its residents are immigrants from the former Soviet Union and Ethiopia. Many of the others are native-born, the descendants of immigrants from North Africa.

Social workers, psychologists and volunteers from SELAH-Israel Crisis Management Center, have been conducting home visits in Sderot to assist immigrants who have not been able to leave.

The organization, the only nationwide volunteer network to support new immigrants hit by crises, has been helping a range of cases -- from immigrants who need emergency funds because the bank has cut them off to those who need psychological counseling.

"Some of the people are housebound, some too scared to leave," said Ruth Bar-On, the founder and director of SELAH. "Others stay for idealistic reasons or work obligations, including those who work with the elderly."

Immigrants with little social support are especially vulnerable in times of crisis, she said.

"We feel it is absolutely essential to think of the long term in situations like this. Just as in Kiryat Shemona, it shattered the very fine balance and equilibrium that vulnerable populations depend on," Bar-On said, referring to the northern residents affected by last summer's rocket attacks by Hezbollah in Lebanon.

Sophia Aminov, 44, an immigrant from the former Soviet republic of Tajikistan, was in Kfar Olga taking in the sea view and pushing her toddler son in a stroller.

"How long can we suffer?" she asked. "It's not about to end anytime soon. We will go back after a couple of days, but what happens when we return and the rockets continue to fall?"

David Magmoni, a fellow Sderot resident who like Aminov is unemployed, did not hide his anger.

"This is a failure by the government, which is interested more in its corrupt affairs than anything else," said Magmoni, 55. "I feel they don't care about the people who live in Sderot. They don't take responsibility for us."

Dan Margalit, a veteran Israeli journalist and commentator, wrote in the Israeli daily *Ma'ariv* that the residents of Sderot had seen a vital promise broken—the promise that after the 2005 Israeli withdrawal from Gaza, their lives and homes would be protected.

"For the time being we have broken our vow," Margalit wrote. "The march of the uprooted from Sderot to central Israel is the yellow star of Zionism. It is not your disgrace, but ours."

Although Defense Minister Amir Peretz is from Sderot, its residents aren't putting much faith in him. They have seen Peretz sidelined by Olmert, and officially chastised for his inexperience and poor decision-making during the Second Lebanon War.

Peretz, however, did manage to have the situation in Sderot declared a "special home front situation". Conferring this status on the town presumably helps to compensate those whose property and businesses have been damaged or impaired because of the continued attacks.

Meanwhile, the United Jewish Communities, the umbrella organization of the North American Federation system, announced that it was donating $8 million in emergency relief to residents of Sderot and the surrounding area. The money will be funneled into projects organized by its local Israeli partners, including the American Jewish Joint Distribution Committee and the Jewish Agency for Israel.

Operation LifeShield, a nongovernmental organization, donated a 42-ton rocket-proof shelter to Sderot. This shelter and others bomb shelters being donated by the group are transportable and can be placed in public spaces during times of attack or war.

Sderot Mayor Eli Moyal said in a statement that it was "a viable solution that has come at such a critical time for Sderot."

The lack of properly maintained public bomb shelters and reinforced rooms in private residences in Sderot has been a major problem. There is pressure on the government to help better fortify the town.

Yitao is hoping for quiet when her baby is born. "As I told a friend," she said, "I hope there will be quiet soon so I can have a bris without Kassams falling. ■

'New historians' weighing in on war

by Michael Oren

JERUSALEM (JTA)—Great wars in history eventually become great wars about history. Only a few years after the last soldier leaves the battlefield, accepted truths about the nature of a military conflict and the motivations for it invariably come under assault by revisionists and counter-revisionists whose vehemence can rival that of the original combatants.

This again becomes the case with the 40th anniversary of the Six-Day War. Confronted with a harsh economic blockade, military pacts between heavily armed neighbors for the express purpose of aggression against Israel, and hundreds of thousands of enemy troops actually massed on its borders, it would have been the height of irresponsibility for Israel's government not to plan for pre-emptive action. The picture that emerges is one of a country and leadership deeply fearful of military confrontation, and desperate to avoid one at almost any price.

Few of the historiographical struggles are as bitter as the one now being waged over the Arab-Israeli wars, in which a force of self-proclaimed "new historians" has laid siege to previously unassailable descriptions of the creation and survival of the Jewish state.

The unusual ferocity of the debate over Arab-Israeli history is directly related to the singularly high stakes involved. The adversaries are not merely vying for space on university bookshelves but grappling with issues that have a profound impact on the lives of millions of people: Israel's security, the rights of Palestinian refugees, the future of Jerusalem. The new historians make no attempt to disguise their agenda.

Published by leading academic presses and widely acclaimed by reviewers, the radical interpretations by the new historians have largely supplanted traditional Zionist histories. This success would not have been possible without the diplomatic documents made available at various government archives under the 30-year declassification rule allowing access to previously classified material that is observed by most Western democracies.

Papers released by Britain's Public Record Office and the United States National Archives, for example, provide fresh insights into the diplomacy of the 1940s and 1950s, particularly in relation to the Arab countries, whose archives remain closed indefinitely. But when it comes to Arab-Israeli history, no collection can rival the Israel State Archives, which in addition to the wealth of firsthand accounts it contains, is particularly liberal in its declassification policy.

These documents, tendentiously read and selectively cited, have been marshaled to substantiate the most radical of revisionist theories about the 1948 War of Independence and the 1956 Sinai Campaign. With the 40th anniversary of the Six-Day War now upon us, the same methodology is again about to be applied to smashing the "myths" of 1967.

The historical controversy over 1967 is especially brutal. The belief that the Six-Day War was imposed on Israel by an alliance of Arab states bent on its destruction, and that Israel's conquest of territories was the result of its legitimate exercise of the right to defend itself in a war which it did everything in its power to avoid, has been sacrosanct for Zionists across the political spectrum. That the final disposition of those territories continues to be the focus of Israel's internal political debate and of ongoing international negotiations makes the 1967 war a hugely inviting target for radical reinterpretation.

With the revisionists' approach lauded regularly in the Israeli press, the first shots in this battle already are being fired. In the academic world, the initiative has come from the social sciences rather than history departments. According to this school, the Six-Day War erupted not as a result of Arab belligerency but in reaction to socioeconomic factors within Israel, as a tactic by the nation's leaders to distract attention from their failed domestic policies.

These authors seem to share the belief—one that is strongly implied, if not yet openly asserted—that Arab actions had little to do with the outbreak of hostilities in 1967 and that Israel not only failed to prevent war but actively courted it. The massing of Egyptian troops in the Sinai, the expulsion of the United Nations Emergency Force and the closing of the Straits of Tiran, the Arab defense pacts and public commitments to eradicate the Jewish state—all were either provoked or blown out of proportion by Israel in the interest of internal cohesion, territorial expansion or other ulterior motives.

Israeli "fear had no basis in reality," Ha'aretz journalist Tom Segev writes in his newly translated book "1967." "There was indeed no justification for the panic that preceded the war, nor for the euphoria that took hold after it."

But can these conclusions stand up to straightforward historical scrutiny? Can the assertion that Israel wanted the war, did little or nothing to avert it, or even instigated it, be substantiated by Israeli declassified documents from the period, the favored weapons of the new historians?

Files from the Israel State Archives reveal a great deal about Israeli policymaking and diplomacy of the time, and about what Israel's leaders thought, feared and strove for during three weeks of intense diplomatic efforts leading up to June 5, 1967. Far from even hinting that Israel deliberately brought about the conflict, the record shows that Israel was desperate to avoid war and, up to the eve of battle, pursued every avenue in an effort to avert it—even at great strategic and economic cost to the nation.

The newly released Israeli diplomatic documents from the period leading up to June 5, 1967 offer overwhelming evidence against any suggestion that Israel sought war with the Arabs. Nor do the tens of thousands of declassified papers contain a single reference to any desire to divert public opinion from the economic situation, to overthrow Arab rulers, or to conquer and occupy the West Bank, the Sinai or the Golan Heights.

On the contrary, the picture that emerges is one of a country and leadership deeply fearful of military confrontation, and desperate to avoid one at almost any price. The sole hope of doing so, the Israelis believed, rested with the United States. But the Johnson administration, though favorably disposed to Israel, was limited severely by domestic political constraints and its all-consuming involvement in Vietnam. These limitations prevented the Americans from taking the measures that might have restored the status-quo ante in the Sinai and the Straits of Tiran and stemmed the momentum toward war that Egyptian President Gamal Abdel Nasser had generated.

Moreover, it cannot be claimed that Israel was wrong in considering the use of force, confronted as it was by the blockade, military pacts and enemy troops. Nor can Israel be faulted for employing the threat of force to spur the United States to intervene diplomatically. The few measures Johnson did adop—reiterating America's 1957 pledges on Tiran, the Red Sea Regatta proposal, the representations to Arab leaders—were directly attributable to those intimations by Israel.

In the final analysis, the Israelis held back from acting militarily until the very last opportunity for a diplomatic settlement had passed, even though they knew that every day they waited was costing them dearly in resources, readiness and morale, and was likely to constrict their own maneuverability if war became unavoidable.

Given the archival records, it seems the new historians face a formidable task in trying to prove that Israel had hostile intentions in 1967. But the historiographical battle over the Six-Day War has scarcely begun.

In addition to the Israeli archives, numerous other primary and secondary sources must be culled, and further controversies tackled. Researchers confront a battery of potentially explosive issues, among them the conquest of the Golan, the flight of West Bank refugees, the annexation of Jerusalem and the origins of the peace process. The conclusions reached here can only be considered preliminary -- if not quite the first round in this battle, then certainly an opening shot. ■

Michael Oren is a senior fellow at the Shalem Center (www.shalemcenter.com). A longer version of this article ran in the center's journal, Azure (www.azure.org.il

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Africa and India.

Habonim Workshop

Guy Lavi was inspired by the experiences of friends to choose the Habonim Workshop program. Lavi, who was born in Israel and lived on Kibbutz Kfar Menachem until the age of three, comments, "I talked to a lot of people who have been on the program and they told me great things about it. Everyone I've spoken to who went on the program told me that it was an incredible, life-changing experience and one of the best years of their life."

The Habonim Dror Workshop is divided into three parts. The first is an educational segment on a kibbutz, culminating in a 10-day trip to Poland in early December. The second portion of the program takes place in January, when participants attend seminars on cultural groups in Israeli society, conflict resolution, Jewish/Arab relations, and education and leadership and also travel throughout Israel. The final part of the Habonim Dror Workshop year involves living in an urban cooperative and engaging in a combination of work and study. In this segment, there is an emphasis on community volunteer work in areas such as tutoring, running after-school activities for disenfranchised youth, and teaching English.

Other Programs

Several Ann Arbor high school graduates participate in Israel programs other than those offered by Habonim Dror and Young Judaea. For example, Arielle Soclof spent the 2006-2007 year studying at Midreshet Lindenbaum, a multi-faceted center of Jewish studies for women in the Talpiyot section of Jerusalem. Arielle loved the program and is planning to extend her stay in Israel and do national service this coming year.

Community High graduate (2006) Natalie Bernstein has just completed a new Israel-based program called Kivunim. Natalie comments, "I chose Kivunim because of its emphasis on coexistence between the Jewish people and the greater communities that surround them all over the world, as well as the minority groups living amongst them in Israel."

Bernstein encourages others to consider a gap year in Israel. "I would recommend an Israel program for those graduating high school. There's no time like the year before college to put one's life on hold to develop one's identity and independently experience something as new and meaningful as a foreign environment."

Supportive Parents

Ben Freed and Guy Lavi both remark that their parents are supportive of their decision to spend a year in Israel prior to attending college. Parents of Ann Arbor high school graduates who spent the past year in Israel are enthusiastic about what the experience meant for their son or daughter. For example, Natalie Bernstien's Mom, Jenny Lewis, comments "We see that Natalie has become very independent and self-reliant from being abroad this year. She has been so excited about her volunteer work with Ethiopian immigrant children that it has given her direction about what she hopes to study in college." ■

For more information on the Israel programs mentioned in this article, visit http://www.HabonimDror.org/programs/workshop.html, http://www.YoungJudaea.org/html/israel.html,

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each other in a circle. The village of Sharhorod has a fortress synagogue, cemeteries, extensive remains of shtetl architecture and a small Jewish community.

- The baroque synagogue and Jewish cemetery in the village of Mad, in Hungary. The synagogue as recently been fully restored.
- The synagogues in Lancut, in southeastern Poland, and in Tykocin, in northeastern Poland. Both have been restored and are used as Jewish museums.
- The old Jewish quarters, synagogues and cemeteries in the towns of Boskovice, Trebic and Lomnice, near Brno.
- Anything to do with the Hungarian architect Lipot Baumnhorn (1860-1932), modern Europe's most prolific designer of synagogues. Particularly recommended are the grand synagogue in Szeged, Hungary, and a ruined synagogue in Lucenec, Slovakia; Baumhorn's tomb in the Kozma utca Jewish cemetery in Budapest; and the monument to him outside the former synagogue he designed in Szolnok, Hungary.
- Wooden synagogues. Eastern Poland, Lithuania, Belarus and Ukraine once boasted elaborate wooden synagogues, all of which were destroyed by the Nazis, but about a dozen simple wooden synagogues survive in out-of-the way villages in Lithuania. Most look like barns. The ones in the villages of Kurkliai, Pakruojis and Ziezmariai are particularly striking.
- The elaborate synagogue in Subotica, Serbia, is an extraordinary example of Hungarian art nouveau architecture.
- The Holocaust monument complex in Belzec in southeastern Poland. Opened in 2004, this memorial uses the entire death camp site as a sculpture. It includes an excellent little museum.
- The Holocaust memorial in Plunge, Lithuania, features a profoundly moving installation of massive wooden sculptures by the Jewish wood-carver Jakob Bunkas and his artist friends. ■

June 2007

Friday 1

Grandparents/Special Friends Shabbat Lunch: JCC-Early Childhood Center. Fifth annual event with special luncheon and sing-a-long. ECC pre-schoolers will treat everyone to their favorite songs from the ECC's Ethical Start curriculum. 11 a.m.–12:30 p.m. For information, contact Noreen DeYoung at 971-0990 or email ndeyoung@umich.edu.

Weekly Yiddish-speaking Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call 971-0990.

Twenties and Thirties Dinner: TBE. 7 p.m. Contact Dara at dara@detailsart.com to RSVP and for more information.

Service and Blessing of Class of 2007: TBE. 8 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 2

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 3

Reading Hebrew through the Prayer Book–for women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Annual Meeting and Luncheon: Jewish Historical Society of Michigan. 48th annual meeting and luncheon with keynote speaker Paul Ganson, Detroit Symphony Orchestra historian, who will present, "Saving Orchestra Hall: From Wrecking Ball Back to World-Class Music Venue." Also presentation of 2007 Leonard N. Simons History Award to Sharon Alterman. 10:30 a.m. Reservation required for luncheon. $35/person. For more information, phone (248) 432-5517.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Class: TBE. "Yes, TBE is Reform, But What Does that Mean?" Learn the basic similarities and differences in belief and practice among Jewish denominations. Led by Devon Fitzig. 5 p.m.

Annual Meeting: TBE. 7 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 4

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m.–noon, $4/session or $10/3 sessions; $3 Homemade Luncheon Buffet, noon; JCC Writing Group. 1–3 p.m. *Every Monday.*

Musical Mondays: JCC Seniors: Sing-along with John Peters who will lead songs and play guitar. 1 p.m.

Annual Dinner: ORT America–Ann Arbor Chapter. Annual end of year dinner. Donors to ORT will be honored. Featuring speaker Shaindle Braunstein, Director of the Hermelin ORT Resource Center in West Bloomfield, who will speak about the center and the Better Jobs Opportunities Program. ORT members, spouses and guests are invited to attend. RSVP to Linda Sokolove at rhinolin@Comcast.net or phone 434-4967.

Jewish Learning Institute (JLI): Chabad. A chance to explore modern cases actually brought before the courts of Jewish law and to examine the reasoning behind the decisions. You get to be the judge as you take the "driver's seat" to steer your way through Jewish law. 7:30–9 p.m. at the JCC.

Tuesday 5

SPICE of LIFE: JCC Seniors. Mah Jongg, Noon; Drop-in Hobby Time. Bring your project. Coffee and noshes provided. 1–3 p.m. *Every Tuesday*.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. Every Tuesday.

Wednesday 6

Thursday 7

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10–11 a.m., $4 or 3/$10; Current Events, a Jewish perspective on the news, 11 a.m.–noon; $3 Homemade Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warshausky, 2:15–3:15 p.m. at the JCC.

Presentation: JCC Seniors. Phyllis Herzig and Joanne Smith present photos and travel stories from New Zealand. Part one of two. 1 p.m.

English as a Second Language Evening Classes: JFS. Ongoing Thursday evenings 6–9 p.m. at Jewish Family Services, 625 State Circle Drive. Contact Jewish Family Services at 769-0209 or email info@jfsannarbor.org for more information.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Friday 8

Yiddish Movie Day: JCC Seniors. Monthly Yiddish-speaking group meets the second Friday of each month with a planned program of Yiddish films. 1:30 p.m. at the JCC. Call 971-0990 for information.

Second Friday Shabbat Service: AARH. Discussion-based format with topics changing monthly. 6:15–7:45 p.m. at the JCC. Babysitting provided. Call 913-9705 or email info@aareon.org for more information.

Kabbalat Shabbat Service: TBE. 6:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 9

Tot Shabbat: BIC. For tots and parents followed by a Kid's Kiddush. 11 a.m.

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services*: See listing at the end of the calendar.*

Sunday 10

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Annual Picnic: JFS. Main course will be provided. Bring a dish to share. Noon. Contact Nina Dmitrieva at nina@jfsannarbor.org or 769-0209 for more information.

Family Concert and Fun Night: JCC–Early Childhood Center. Concert featuring Peter and Ellen Allard, award-winning recording artists, composers and early childhood music specialists, in a captivating family concert. Pizza dinner and bouncers for the children at JCC's Family Fun Night following the concert. $30/per family for Concert, Dinner and Family Fun Night; $18/per family for Dinner and Family Fun Night; $18/per family for Concert only. 4 p.m. contact Noreen DeYoung at 971-0990 or email ndeyoung@umich.edu.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 11

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m.–noon, $4/session or $10/3 sessions; $3 Homemade Luncheon Buffet, noon; JCC Writing Group. 1–3 p.m. *Every Monday.*

Musical Mondays: JCC Seniors. Sing-along with John Peters who will lead songs and play guitar. 1 p.m.

Annual Meeting: HDS. Hebrew Day School annual meeting. 7:30 p.m. at 2937 Birch Hollow Drive.

Jewish Learning Institute (JLI): Chabad. A chance to explore modern cases actually brought before the courts of Jewish law and to examine the reasoning behind the decisions. You get to be the judge as you take the "driver's seat" to steer your way through Jewish law. 7:30–9 p.m. at the JCC.

Tuesday 12

SPICE of LIFE: JCC Seniors. Mah Jongg, Noon; Drop-in Hobby Time. Bring your project. Coffee and noshes provided. 1–3 p.m. *Every Tuesday*

Tots in the Park: TBE. Bring dinner and join the group for singing at Burns Park on the grass near the playground. Rain cancels. 6 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. *Every Tuesday.*

Wednesday 13

Men's Torah Study: TBE. 7:30 p.m.

Thursday 14

Prayer, Weekly Torah reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10–11 a.m., $4 or 3/$10; Current Events, a Jewish perspective on the news, 11 a.m.–noon; $3 Homemade Buffet Lunch, noon; Special events and guest presentations (varied), Literary Group with Sidney Warshausky, 2:15–3:15 p.m. at the JCC.

Presentation: JCC Seniors. Phyllis Herzig and Joanne Smith present photos and travel stories from New Zealand. Part two of two. 1 p.m.

Graduation and All-School Ceremony: HDS. 7 p.m. at Beth Israel Congregation, 2000 Washtenaw.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Friday 15

Weekly Yiddish-speaking Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call 971-0990.

Shabbat Services with Guest Speaker: TBE. Rabbi Jonathan Brown will discuss his new book, "Nelson Glueck: Biblical Archaeologist and President of Hebrew Union–Jewish Institute of Religion." Rabbi Brown was TBE's 2002 sabbatical rabbi. 8 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 16

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 17

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Summer Festival Outing for Older Adults: JFS. See the 7 Fingers Circus. Limited number of free tickets available for low-income clients through corporate contributions to Ann Arbor Summer Festival's Good Neighbor Ticket Program. 2 p.m. at the Power Center. $6/transportation roundtrip on JFS CareVan, if needed. Contact Nina Dmitrieva at nina@jfsannarbor.org or 769-0209 for information.

Annual Meeting: BIC. Meeting and joint installation of Board of Directors and Woman's League Board followed by a dessert reception. 7:30 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 18

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m.–noon, $4/session or $10/3 sessions; $3 Homemade Luncheon Buffet, noon; JCC Writing Group. 1–3 p.m. *Every Monday.*

Musical Mondays: JCC Seniors: Sing-along with John Peters who will lead songs and play guitar. 1 p.m.

Jewish Learning Institute (JLI): Chabad. A chance to explore modern cases actually brought before the courts of Jewish law and to examine the reasoning behind the decisions. You get to be the judge as you take the "driver's seat" to steer your way through Jewish law. 7:30–9 p.m. at the JCC.

Tuesday 19

SPICE of LIFE: JCC Seniors. Mah Jongg, Noon; Drop-in Hobby Time. Bring your project. Coffee and noshes provided. 1–3 p.m. *Every Tuesday.*

Movie Tuesday: TBE. Screening of *The Power of Good,* a gripping documentary about the courage and determination of a young English stockbroker, Nicholas Winton, who saved the lives of 669 children in 1939. Followed by discussion with coffee, tea and a nosh. 1–3 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understand-

ing it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. *Every Tuesday.*

Wednesday 20

Thurssday 21

Prayer, Weekly Torah reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10–11 a.m., $4 or 3/$10; Current Events, a Jewish perspective on the news, 11 a.m.–noon; $3 Homemade Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m. Literary Group with Sidney Warshausky, 2:15–3:15 p.m. at the JCC.

Low Vision/Low Hearing Fair: JCC Seniors. Presented by students from the University of Michigan School of Nursing. 1 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Friday 22

Weekly Yiddish-speaking Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call 971-0990.

Friday evening services: *See listing at the end of the calendar.*

Saturday 23

Eco T-Shirt Shabbat: BIC. Participants are asked to reduce their carbon footprint by walking, riding a bike, or carpooling. Favorite t-shirts may be worn on this Shabbat. 9:30 a.m.

Tot Shabbat: BIC. For tots and parents followed by a Kid's Kiddush. 11 a.m.

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 24

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Jewish Hikers: TBE. Jewish Hikers of Michigan Event sponsored by Temple Beth Emeth's Caring Community and open to anyone. For further information, contact Eli at 883-9522 or Eve at 546-9645 or email jewish.hikers@gmail.com.

Summer Festival Outing for Older Adults: JFS. Attend the MOMIX: Opus Cactus concert. Limited number of free tickets available for low-income clients through corporate contributions to Ann Arbor Summer Festival's Good Neighbor Ticket Program. 2 p.m. at the Power Center. $6/transportation roundtrip on JFS CareVan, if needed. Contact Nina Dmitrieva at nina@jfsannarbor.org or 769-0209 for information.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 25

Camp Keshet Begins: JCC–Early Childhood Center. Camp opens with exciting new programming. Open to children ages 3–5 years old. Four two-week sessions available. Children attend each differently themed session for five mornings from 9 a.m.–1 p.m. Cost varies by session. For more information or registration form, stop by the JCC, visit www.jccannarbor.org or contact Noreen DeYoung at 971-0990.

Camp Raanana Begins: JCC–Youth Department. Opening day of camp for children entering kindergarten through eighth grade, and is located on its own private beachfront site. Facility includes swimming beach, waterplay park, ball fields, nature trails, playground structures, fishing and more. Drop off and pick-up at the JCC for bus to Independence Lake County Park in Webster Township. Cost varies by session. For information or registration form, stop by the JCC, visit www.jccannarbor.org or contact Craig Pollack at 971-0990 or craigpollack@jccfed.org.

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m.–noon, $4/session or $10/3 sessions; $3 Homemade Luncheon Buffet, noon; JCC Writing Group. 1–3 p.m. *Every Monday.*

Musical Mondays: JCC Seniors: Sing-along with John Peters who will lead songs and play guitar. 1 p.m.

Jewish Learning Institute (JLI): Chabad. A chance to explore modern cases actually brought before the courts of Jewish law and to examine the reasoning behind the decisions. You get to be the judge as you take the "driver's seat" to steer your way through Jewish law. 7:30–9 p.m. at the JCC.

Tuesday 26

SPICE of LIFE: JCC Seniors. Mah Jongg, Noon; Drop-in Hobby Time. Bring your project. Coffee and noshes provided. 1–3 p.m. *Every Tuesday.*

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. *Every Tuesday.*

Wednesday 27

Thurssday 28

Prayer, Weekly Torah reading and Jewish Philosophy–for women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10–11 a.m., $4 or 3/$10; Current Events, a Jewish perspective on the news, 11 a.m.–noon; $3 Homemade Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m. Literary Group with Sidney Warshausky, 2:15–3:15 p.m. at the JCC.

Grandparent University: JCC–Older Adult Programs. Twelve session series facilitated by Happy Feigelson, Ph.D. Being a grandparent transforms your identity, roles and relationships. From the joys of sharing special moments with your grandchildren to the challenges of juggling the needs of multiple generations, grandparenting is an experience worthy of University-level study. Join with others to share, discuss, and learn at monthly sessions that will explore different themes and issues related to conscious grandparenting. Generally held last Thursday each month. $40/year including subscription to *Grand Magazine, The Official Magazine of Grandparents.* 1–3 p.m. at JCC. Register by 6/15. Contact Abbie Lawrence Jacobson at 769-0269 or email abbie@jfsannarbor.org.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Friday 29

Weekly Yiddish-speaking Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call 971-0990.

Friday Shabbat Service: AARH. Discussion-based format with topics changing monthly. 6:15–7:45 p.m. at the JCC. Babysitting provided. Call 913-9705 or email info@aareon.org for more information.

Summer Festival Outing for Older Adults: JFS. See Arturo Sandoval in concert. Limited number of free tickets available for low income clients through corporate contributions to Ann Arbor Summer Festival's Good Neighbor Ticket Program. 8 p.m. at the Power Center. $6/transportation roundtrip on JFS CareVan, if needed. Contact Nina Dmitrieva at nina@jfsannarbor.org or 769-0209 for information.

Friday evening services: *See listing at the end of the calendar.*

Saturday 30

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

July 2007

Sunday 1

Reading Hebrew through the Prayer Book–for women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 2

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m.–noon, $4/session or $10/3 sessions; $3 Homemade Luncheon Buffet, noon; JCC Writing Group. All are welcome to join. 1–3 p.m. *Every Monday.*

Jewish Learning Institute (JLI): Chabad. A chance to explore modern cases actually brought before the courts of Jewish law and to examine the reasoning behind the decisions. You get to be the judge as you take the "driver's seat" to steer your way through Jewish law. 7:30–9 p.m. at the JCC.

Tuesday 3

SPICE of LIFE: JCC Seniors. Mah Jongg, Noon; Drop-in Hobby Time. Bring your project. Coffee and noshes provided. 1–3 p.m. *Every Tuesday.*

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. Every Tuesday.

Wednesday 4

Summer Festival Outing for Older Adults: JFS. See The Capitol Steps in concert. Limited number of free tickets available for low income clients through corporate contributions to Ann Arbor Summer Festival's Good Neighbor Ticket Program. 8 p.m. at the Power Center. $6/transportation roundtrip on JFS CareVan, if needed. Contact Nina Dmitrieva at nina@jfsannarbor.org or 769-0209 for information.

Thursday 5

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10–11 a.m., $4 or 3/$10; Current Events, a Jewish perspective on the news, 11 a.m.–noon; $3 Homemade Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warshausky, 2:15–3:15 p.m. at the JCC.

Film Day: JCC Seniors. View the 93-minute "dramedy," *The Imported Bridegroom* (1989). 1 p.m.

English as a Second Language Evening Classes: JFS. Ongoing Thursday evenings 6–9 p.m. at Jewish Family Services, 625 State Circle Drive. Contact Jewish Family Services at 769-0209 or email info@jfsannarbor.org for more information.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Friday 6

Weekly Yiddish-speaking Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call 971-0990.

Friday evening services: *See listing at the end of the calendar.*

Saturday 7

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 8

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 9

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m.–noon, $4/session or $10/3 sessions; $3 Homemade Luncheon Buffet, noon. *Every Monday.*

"Prospects for Elections 2008:" JCC Seniors. Pre-

sented by Jeff Bernstein, associate professor of political science at Eastern Michigan University. Part of the Civic Life and Community Engagement Series. 1 p.m.

Israeli Scouts Friendship Caravan: JCC–Youth Department. Using song, dance and storytelling, the Israeli Scouts celebrate their Jewish heritage and bring the sights and sounds of Israel to life. The Friendship Caravan is part of a larger delegation of approximately 100 scouts who travel to North America each summer to represent the land of Israel. Sponsored by the Bernard L. Maas Foundation. Dinner at 6 p.m., Performance at 7 p.m. $6/person, $18/per family for community members; $4/person, $12/family for Camp and ECC families. Contact Craig Pollack at 971-0990 or email craigpollack@jccfed.org for information.

Jewish Learning Institute (JLI): Chabad. A chance to explore modern cases actually brought before the courts of Jewish law and to examine the reasoning behind the decisions. You get to be the judge as you take the "driver's seat" to steer your way through Jewish law. 7:30–9 p.m. at the JCC.

Tuesday 10

Adventure Outing: JCC Seniors. Bring your adventurous spirit and join in for kayaking on the Huron River, hiking wooded trails, and more. 10:30 a.m. For details, contact Abbie Lawrence-Jacobson at 769-0209 or Laurie Wechter at 971-0990.

SPICE of LIFE: JCC Seniors. Mah Jongg, Noon; Drop-in Hobby Time. Bring your project. Coffee and noshes provided. 1–3 p.m. *Every Tuesday*

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. *Every Tuesday.*

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Thursday 12

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"Thai-Style Successful Aging": JCC Seniors. Presented by Berit Ingersoll-Dayton, Professor of Social Work at the University of Michigan. Learn how the elderly population in Thailand copes with aging-related physical, social, and **cognitive changes. 1 p.m.**

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Friday 13

Yiddish Movie Day: JCC Seniors. Monthly Yiddish-speaking group meets the second Friday of each month with a planned program of Yiddish films. 1:30 p.m. at the JCC. Call 971-0990 for information.

Second Friday Shabbat Service: AARH. Discussion-based format with topics changing monthly. 6:15–7:45 p.m. at the JCC. Babysitting provided. Call 913-9705 or email info@aareon.org for more information.

Friday evening services: *See listing at the end of the calendar.*

Saturday 14

Tot Shabbat: BIC. For tots ages 2–5 and parents followed by a Kid's Kiddush. 11 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 15

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Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday*.

Monday 16

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m.–noon, $4/session or $10/3 sessions; $3 Homemade Luncheon Buffet, noon. *Every Monday.*

"The Road to the White House": JCC Seniors. Presented by Jeff Bernstein, Associate Professor of Political Science at Eastern Michigan University. Part of the Civic Life and Community Engagement Series. 1 p.m.

Jewish Learning Institute (JLI): Chabad. A chance to explore modern cases actually brought before the courts of Jewish law and to examine the reasoning behind the decisions. You get to be the judge as you take the "driver's seat" to steer your way through Jewish law. 7:30–9 p.m. at the JCC.

Tuesday 17

Adventure Outing: JCC Seniors. Bring your adventurous spirit and join in for kayaking on the Huron River, hiking wooded trails, and more. 10:30 a.m. For details, contact Abbie Lawrence-Jacobson at 769-0209 or Laurie Wechter at 971-0990.

SPICE of LIFE: JCC Seniors. Mah Jongg, Noon; Drop-in Hobby Time. Bring your project. Coffee and noshes provided. 1–3 p.m. *Every Tuesday.*

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. *Every Tuesday.*

Wednesday 18

Thursday 19

Prayer, Weekly Torah reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10–11 a.m., $4 or 3/$10; Current Events, a Jewish perspective on the news, 11 a.m.–noon; $3 Homemade Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m. Literary Group with Sidney Warshausky, 2:15–3:15 p.m. at the JCC.

"The Community Experience Survey: Redefining Retirement for Baby Boomers:" JCC Seniors. Presented by Randy Ross, Program Officer at the Community Foundation of Southeast Michigan. Part of the Civic Life and Community Engagement Series. 1 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Friday 20

Weekly Yiddish-speaking Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call 971-0990.

Tot Shabbat Dinner: BIC. For tots ages 2–5 and their families. Tots are asked to bring their favorite stuffed animal to Friday Night Dinner. 5:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 21

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 22

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

"A Sunday at Camp Tamarack": HDS. This day-long community activity is sponsored by Hebrew Day School of Ann Arbor under a grant from the Kellogg Foundation. Featuring guest artist Bishira Naddaf, percussionist with *Shesh-Besh*, the Arab-Jewish Ensemble of the Israeli Philharmonic Orchestra. $15/adults; $10/children. Lunch included. Space is limited. RSVP to HDS Office at 971-4633 or email darbukaday@hdsaa.org.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday*.

Monday 23

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m.–noon, $4/session or $10/3 sessions; $3 Homemade Luncheon Buffet, noon; JCC Writing Group. 1–3 p.m. *Every Monday.*

Tisha B'Av Service: BIC. Reading of the Book of Lamentation. 8:45 p.m.

Tisha B'Av Service: Chabad. 9:30 p.m.

Tisha B'Av Service: AAOM. Midnight at Beth Israel Garfinkel-Schteingart Center.

Tuesday 24

Tisha B'av Services: Chabad. Morning service at 7:30 a.m.; Afternoon and Evening services at 8:15 p.m.

Tisha B'av Service: BIC. Reading of Megillat Eichah. 8 a.m.

Tisha B'Av Services: AAOM. Morning service at 9:30 a.m.; Afternoon service at 1 p.m. at Beth Israel Garfinkel-Schteingart Center.

Adventure Outing: JCC Seniors. Bring your adventurous spirit and join in for kayaking on the Huron River, hiking wooded trails, and more. 10:30 a.m. For details, contact Abbie Lawrence-Jacobson at 769-0209 or Laurie Wechter at 971-0990.

SPICE of LIFE: JCC Seniors. Mah Jongg, Noon; Drop-in Hobby Time. Bring your project. Coffee and noshes provided. 1–3 p.m. *Every Tuesday.*

Wednesday 25

Thursday 26

Prayer, Weekly Torah reading and Jewish Philosophy–for women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10–11 a.m., $4 or 3/$10; Current Events, a Jewish perspective on the news, 11 a.m.–noon; $3 Homemade Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m. Literary Group with Sidney Warshausky, 2:15–3:15 p.m. at the JCC.

Grandparent University: JCC–Older Adult Programs. Twelve session series facilitated by Happy Feigelson, Ph.D. Being a grandparent transforms your identity, roles and relationships. From the joys of sharing special moments with your grandchildren to the challenges of juggling the needs of multiple generations, grandparenting is an experience worthy of University-level study. Join with others to share, discuss, and learn at monthly sessions that will explore different themes and issues related to conscious grandparenting. Generally held last Thursday each month. $40/year including subscription to *Grand Magazine, The Official Magazine of Grandparents.* 1–3 p.m. at JCC. Register by 7/15. Contact Abbie Lawrence Jacobson at 769-0269 or email abbie@jfsannarbor.org.

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Friday 27

Weekly Yiddish-speaking Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call 971-0990.

Friday Shabbat Service: AARH. Discussion-based format with topics changing monthly. 6:15–7:45 p.m. at the JCC. Babysitting provided. Call 913-9705 or email info@aareon.org for more information.

Friday evening services: *See listing at the end of the calendar.*

Saturday 28

Tot Shabbat: BIC. For tots ages 2–5 and parents followed by a Kid's Kiddush. 11 a.m.

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

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Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Jewish Hikers of Michigan: TBE. Part of Temple Beth Emeth's Caring Community and open to all. For further information, contact Eli at 883-9522

or Eve at 546-9645, or email jewish.hikers@gmail.com.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 30

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m.–noon, $4/session or $10/3 sessions; $3 Homemade Luncheon Buffet, noon; JCC Writing Group. 1–3 p.m. *Every Monday.*

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Tuesday 31

SPICE of LIFE: JCC Seniors. Mah Jongg, Noon; Drop-in Hobby Time. Bring your project. Coffee and noshes provided. 1–3 p.m. *Every Tuesday*.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. Every Tuesday.

August 2007

Thursday 2

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10–11 a.m., $4 or 3/$10; Current Events, a Jewish perspective on the news, 11 a.m.–noon; $3 Homemade Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warshausky, 2:15–3:15 p.m. at the JCC.

English as a Second Language Evening Classes: JFS. Ongoing Thursday evenings 6–9 p.m. at Jewish Family Services, 625 State Circle Drive. Contact Jewish Family Services at 769-0209 or email info@jfsannarbor.org for more information.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Friday 3

Weekly Yiddish-speaking Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call 971-0990.

Shabbat in the Park: BIC. Picnic dinner followed by Kabbalat Shabbat service, Kiddush and Motzi. 6 p.m. Call 665-9897 for location.

Friday evening services: *See listing at the end of the calendar.*

Saturday 4

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services*: See listing at the end of the calendar.*

Sunday 5

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Maccabi Games: JCC–Youth Department. The 2007 Maccabi Games will take place in Houston, Texas. This year, participants will compete in a variety of sports. Maccabi provides an opportunity for Jewish youth to be a part of a special Jewish experience in which they meet and compete with Jewish athletes from across the country and around the world. The Games are sponsored by the JCC Association of North America, Maccabi USA/Sports for Israel, Maccabi Canada and Maccabi World Union. Open to all Jewish boys and girls between the ages of 13 and 16. Games run from 8/5–10. For information, contact Craig Pollack at craigpollack@jccfed.org or call 971-0990.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday*.

Monday 6

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m.–noon, $4/session or $10/3 sessions; $3 Homemade Luncheon Buffet, noon. *Every Monday.*

Jewish Learning Institute (JLI): Chabad. A chance to explore modern cases actually brought before the courts of Jewish law and to examine the reasoning behind the decisions. You get to be the judge as you take the "driver's seat" to steer your way through Jewish law. 7:30–9 p.m. at the JCC.

Tuesday 7

SPICE of LIFE: JCC Seniors. Mah Jongg, Noon; Drop-in Hobby Time. Bring your project. Coffee and noshes provided. 1–3 p.m. *Every Tuesday*

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. *Every Tuesday.*

Wednesday 8

Thursday 9

Prayer, Weekly Torah reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10–11 a.m., $4 or 3/$10; Current Events, a Jewish perspective on the news, 11 a.m.–noon; $3 Homemade Buffet Lunch, noon; Special events and guest presentations (varied), Literary Group with Sidney Warshausky, 2:15–3:15 p.m. at the JCC.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

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Mortgage Lending
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Ann Arbor
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Mortgage Originator
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Friday 10

Yiddish Movie Day: JCC Seniors. Monthly Yiddish-speaking group meets the second Friday of each month with a planned program of Yiddish films. 1:30 p.m. at the JCC. Call 971-0990 for information.

Second Friday Shabbat Service: AARH. Discussion-based format with topics changing monthly. 6:15–7:45 p.m. at the JCC. Babysitting provided. Call 913-9705 or email info@aareon.org for more information.

Friday evening services: *See listing at the end of the calendar.*

Saturday 11

Tot Shabbat at the Pool: TBE. Come for singing at 10 a.m., swimming at 10:30 a.m. Meet right outside the Buhr Park pool. Rain cancels.

Tot Shabbat: BIC. For tots ages 2–5 and parents followed by a Kid's Kiddush. 11 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

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Tuesday 14

SPICE of LIFE: JCC Seniors. Mah Jongg, Noon; Drop-in Hobby Time. Bring your project. Coffee and noshes provided. 1–3 p.m. *Every Tuesday.*

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Wednesday 15

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Friday 17

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Friday evening services: *See listing at the end of the calendar.*

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Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Annual Congregation Picnic: BIC. 11:30 a.m. at Independence Lake Country Park, 3200 Jennings Road, Whitmore Lake. Park admission is $5 per car. Lunch is free if reserved ahead.

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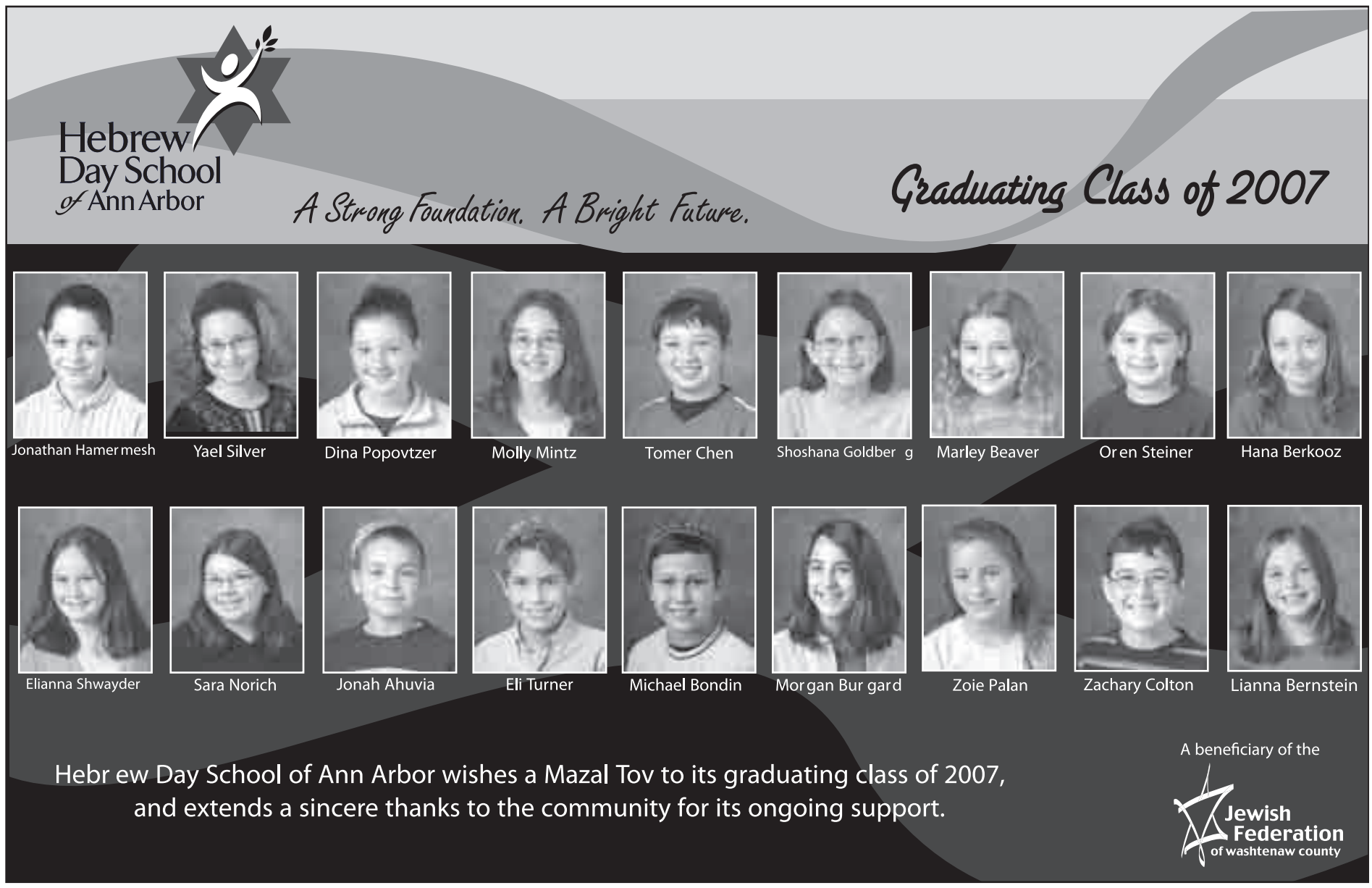
Wednesday 22



Thursday 23

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Friday 24

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Instrumental Shabbat: BIC. Honoring the life of Joey Newhouse. Hor D'ouvres before Kabbalat Shabbat service. 6 p.m.

Prospective Member Shabbat: TBE. Rabbi Levy and Cantor Rose resume leading Shabbat services. All services welcome newcomers. People will be available to answer membership questions and materials about the congregation will be available. 8 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 25

Prospective Member Shabbat: BIC. 9:30 a.m.

Tot Shabbat: BIC. For tots ages 2–5 and parents followed by a Kid's Kiddush. 11 a.m.

Annual Fall Barbecue: AARH. Music, singing and Havdalah. Bring an instrument as well as something for the grill (grills are not kosher) and a vegetarian dish to pass. Location to be determined. Check website at www.aarecon.org for updates or call 913-9705.

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

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Tuesday 28

SPICE of LIFE: JCC Seniors. Mah Jongg, Noon; Drop-in Hobby Time. Bring your project. Coffee and noshes provided. 1–3 p.m. *Every Tuesday.*

High School Dinner: BIC. 6 p.m. at Chia Shiang Restaurant.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. Every Tuesday.

Wednesday 29

Thursday 30

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

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Film Day: JCC Seniors. View the video *The Imported Bridegroom* (1989), a 93-minute long "dramedy." 1 p.m.

English as a Second Language Evening Classes: JFS. Ongoing Thursday evenings 6–9 p.m. at Jewish Family Services, 625 State Circle Drive. Contact Jewish Family Services at 769-0209 or email info@jfsannarbor.org for more information.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Celebrate Israel Take 3

The Jewish Federation of Washtenaw County hosted Celebrate Israel on Sunday, April 29 at Eastern Michigan University. The celebration marked the third collaborative effort of nearly 20 Ann Arbor Jewish organizations. The event included craft projects, musical performances, Israeli dancing, Middle Eastern food and an photography exhibit. Glass artist Dani Katsir and Gail Kaplan worked with participants on a hand-on project that is now hanging in the foyer of the Jewish Community Center. ■

Noga and Jonathan Levine; Ramona Brandt; Joan Lowensten; Stu Simon

Ben Pinsky and Arielle Freed

Hannah Piracha, Celeste Tannenbaum, Alana Pinsky

Israeli dancing with Tom Stark

Temple Beth Emeth Choir

Friday 31

Weekly Yiddish-speaking Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call 971-0990.

Friday evening services: *See listing at the end of the calendar.*

Weekly Friday night Shabbat services

Shabbat Services: AAOM. 7 p.m. at Beth Israel Garfinkel-Schteingart Center. Home hospitality available for Shabbat and Shavuot meals. Call 662-5805 in advance.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Weekly services at 8 p.m. The second week of the month the Friday Services schedule changes to include: 5:30 p.m. Tot Shabbat followed by Tot Dinner at 6 p.m.; Shira song session at 6:30 p.m.; Family Service at 7 p.m. and Chapel Minyan at 8 p.m.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 PM at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Tot Shabbat with optional kid's pizza dinner at 6:00 PM. All are welcome to attend. For information, call 913-9705, email info@aarecon.org or visit www.aarecon.org.

Shabbat Service: Chabad House. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services and classes

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Maariv with Seudah Shlisheet and Dvor Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Beth Israel Garfinkel-Schteingart Center

Shabbat Services: BIC. 9:30 a.m.; 6 p.m. Mincha.

Shabbat Services: AA Reconstructionist Havurah. Discussion-based format with topics changing monthly. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Weekly Torah Study at 8:50 a.m. led by Rabbi Levy in the chapel followed at 9:30 a.m. by congregant led service. Service in the sanctuary at 10 a.m. on weeks when there is a bar or bat mitzvah. Call the office at 665-4744 or consult webiste at www.templebethemeth.org for service details.

Seudah Shlisheet Dvar Torah: AAOM. On Shabbat after Mincha every week. Torah topics and snacks are part of this weekly tradition. Discussions are led by Rabbi Rod Glogower and other local scholars. Call 662-5805 for time and location.

Home Hospitality for Shabbat Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and *yom tov* (Jewish holiday). Call 995-3276 in advance.

"Mystical Insights to the Torah": Chabad. For women to learn more about the mystical dimensions of the Torah. Saturday, one hour before sundown. Call 995-3276.

"Laws of Shabbat—Jewish Ethics": Chabad. Study group examines the code of law for Shabbat and Jewish ethics. Saturday, 1/2 hour before sundown. Call 995-3276.

Phone numbers and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 663-4039

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

U-M Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

June 1	7:45 p.m.
June 8	7:49 p.m.
June 15	7:53 p.m.
June 22	7:55 p.m.
June 29	7:55 p.m.
July 6	7:54 p.m.
July 13	7:51 p.m.
July 20	7:46 p.m.
July 27	7:40 p.m.
August 3	7:23 p.m.
August 10	7:23 p.m.
August 17	7:13 p.m.
August 24	7:02 p.m.
August 31	6:51 p.m.

Graphic Design
Dennis Platte
734.483.9619
dplatte2@aol.com
Graphic Design for Special Occasions,
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Vitals

Mazel tov

Maia Volk on her bat mitzvah, June 2
Sofia Lipman on her bat mitzvah, June 2.
Ilana Rashes on her bat mitzvah, June 2
Jordan Siden on his bar mitzvah, June 9
Ilana Miller on her bat mitzvah, June 9.
Sara Long on her bat mitzvah, June 9.
Daniel Russman on his bar mitzvah, June 16.
Clare Lauer on her bat mitzvah, June 16.
Molly Kraus-Steinmetz on her bat mitzvah, June 30.
Samuel Markel on his bar mitzvah, August 18
Jacob Leichtman on his bar mitzvah, August 25
Jewish Cultural Society B'nai Mitzvah Class of 2007:
Aidan and Charlie Geronimus, Emma Share, Hannah and Kayla Steinberg, Jordon Moizio Emma Jackson, Lauren Kuperman, Theo Chupp, Cassidy Moravy-Penchansky, Daniel Mandell
Simona Goldin and Ethan Steiger on the birth of their daughter Sula Olivia Steiger, April 10.
Rebecca and Kyle Morse on the birth of their son, Lion Maxwell Morse, April 20.
Linda and Richard Greene on the birth of their grandson, Blanche Cohen on the birth of her great-grandson, Lion Maxwell Morse, April 20.
Ilan and Sofia Rosenberg, on the birth of their son, Eliam Rosenberg.
Pat Binder on the birth of her grandson, Aiden Leo Binder.
Matthew and Theda Joffe on the birth of their daughter, Victoria Joffe. Also granddaughter to Victor and Penny Joffe and great-granddaughter to Miriam Samson.
Gary Rochman on being named a 2007 National Contractor of the Year by the National Association of the Remodeling.

Condolences

Rachel Glick on the death of her father, Milton Peter Lipson, April 28.
Jan Warner on the death of his grandmother, Estell Warner, April 27.
Dan Teitelbaum on the death of his father, Samuel Teitelbuam, May 10.
Malverne Reinhart on the loss of her husband, Dr. Melvin Reinhart.
The family of Henrietta Sklar, one of the founding members of the Ann Arbor ORT Chapter.
Sarajane Winkelman on the death of her husband, Jan Winkelman.
Michelle Riba and family on the death of her father, Oscar Miron.
Happy Feigelson and family on the death of her father, Hymie Berman.
Karlan Bender and family on the death of his father, Lloyd Bender.
Harvey Kaplan and family on the death of his mother, Estella Kaplan.

Advertisers

Afternoon Delight	12	Kruz Photography	12
Amadeus Cafe/Patisserie	31	Judy Levin,; e-Pro Realtor	3
Ann Arbor Reconstructionist Havurah	15	Lewis Jewelers	5
Ann Arbor Summer Festival	17,30	Margolis Nursery	16
Arbor Vacuum	6	Michigan Theater	15
Susan Ayer Photography	15	Minsky the Tailor	7
Ayses	3	Modern Mechanical	22
Bagel Fragel	22	Moonwinks Café	3
Bank of Ann Arbor	6	Myra Klarman; photographer	15
Books by Chance	2	Paper Station	7
Cardea Construction	17	Pen in Hand	12
Center for Plastic and Reconstructive Surgery	5	Michal Porath; Edward Surovell Realtors	22
Dragon's Lair Futons	16	R.D. Kleinschmidt	6
Fawzi's Westgate Auto Repair	11	Restoration Vein Center	4
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Gold Bond Cleaners	12	Christopher Sevick, PLC	8
Great Harvest Bread	8	Pam Sjo, Reinhart Realtors	2
Great Lakes Cycling	19	South Lyon Collision	3
Cantor Samuel Greenbaum; mohel	31	Simply Scrumptious	30
Healing Hands Therapy Ltd.	7	Temple Beth Emeth	4
Hebrew Day School	16, 28	TLC Trusted Loving Care	6
iSoldit Ann Arbor	2	United Bank and Trust	27
Jewish Community Center	32	Vahan's	2
Jewish Family Services	8	Village Apothecary	31
Joe Cornell Entertainment	31	Miriam Weininger; Edward Surovell Realtors	7
Ken Lussenden	14	Zingerman's	31

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Monday, July 9, 2007

6:00 pm -**Pizza Dinner**
7:00 pm -**Performance**

Reservations are necessary...
Please contact Craig Pollack for more information 971-0990 or craigpollack@jccfed.org

Cost for Dinner

Community member: **$6 per person** **$18 per family**

Camp & ECC Families: **$4 per person** **$12 per family**

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